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BOSTON MONDAY LECTURES.

THIRTEENTH YEAR. SEASON OF 1888.

BOSTON MONDAY LECTURES—1888

GOD IN THE BIBLE

WITH PRELUDES AND OTHER ADDRESSES

ON

LEADING REFORMS

AND A

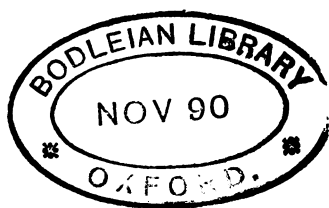
SYMPOSIUM ON INSPIRATION

By JOSEPH COOK.

LONDON

RICHARD D. DICKINSON, 89 FARRINGDON STREET

1889



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LECTURE I.
GOD IN THE BIBLE.

B

BOSTON HYMN.

GOD ALL IN ALL.

SUNG AT TREMONT TEMPLE, AT THE OPENING MONDAY LECTURE,
FEBRUARY 6, 1888.

GRACIOUS, all-wise, eternal God,
Source of all light, fount of all good,
Reverent, before Thy throne we bow ;
Dependent we, almighty Thou.

Shed from that living fount Thy light,
Shine on our souls, dispel our night ;
We own Thy power, we wait Thy nod,
God over all, all-present God.

Unseen the path, untried the way,
Thy wisdom is our strength, our stay ;
Our rock Thy love, our hope Thy word,
Life of our life, our sovereign Lord.

Spirit of grace, Thy will reveal,
Our souls transform, our sonship seal ;
We seek Thy face, on Thee we call,
Our God, our strength, our joy, our all.

S. F. SMITH

BOSTON MONDAY LECTURES.

THIRTEENTH YEAR. SEASON OF 1888.

AT Mr. Cook's 195th Boston Monday lecture, delivered in Tremont Temple, Monday noon, February 6th, the Rev. Dr. A. J. Gordon, chairman of the lectureship, presided, and the Rev. Dr. Daniel Dorchester offered prayer. A hymn entitled "God All in All," and written for the occasion by the Rev. Dr. S. F. Smith, author of "America," was sung with impressive effect by a great audience under the lead of Mr. G. H. Ryder at the organ. The *Boston Traveller* says: "The old-time crowd was present, and the scenes that have been witnessed for half a score of years were repeated. The galleries of the Temple were well filled some time before the noon hour, and the reserved seats on the lower floor were soon all taken up." The *Herald* says: "The gathering filled all parts of the hall, even to the uttermost regions of the galleries." People were standing at a score of the doors of the balconies. The platform was crowded with preachers; and the audience, as usual, contained large numbers of students, teachers, and other educated men.

Introducing the lecture, the Rev. Dr. A. J. Gordon, President of the Boston Monday Lectureship, spoke as follows:—

There is a memorable saying of Arthur Hallam, "I know that the Bible is God's book because it is man's book, because it fits into every fold and turn of human experience." It were too much to say that the naturalness of Christianity constitutes the highest proof of its supernaturalism; but we may say that these two constitute the obverse and reverse sides of the same divine coin. Sin is unnatural, sickness is unnatural, death is unnatural. But when our divine Redeemer by his sacrificial and mediatorial work effects in us forgiveness of sin, healing of sickness, and resurrection from death, he restores us to our normal and primitive condition. Thus the supernatural issues in the highest natural; the divine perfecting its work in the restoration of the human.

Now we believe that the Bible, which constitutes the foundation of our faith, is at once natural and supernatural. But we recognize

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the great danger of our times to be this,—that we apply our reason to the Bible for its elucidation without applying the Bible to our reason for its illumination; in other terms, that we attempt to judge the Word of God by our wisdom, instead of submitting our wisdom to be judged by the Word of God.

It was the admirable motto, you remember, of Bengel: "Apply thyself wholly to the Scripture and apply the Scripture wholly to thyself." We believe that this Scripture not only *was* inspired, but *is* inspired; that the Spirit of God still throbs in every word and letter and sentence of its pages. And it is our privilege not simply to bring to bear the force of our reason to examine it, but, above all, to bring to bear its divine inspiration to make clear our own reason to ourselves, remembering the words of Pascal, that "Faith has its reason; which reason cannot comprehend." Therefore, instead of making our reason an eye-glass for investigating all the minutiae of inspiration, it is for us to make it, what God would have it, a burning glass for bringing to bear the light of his Word upon our conscience to convict and transform it.

The Bible being not only divinely inspired but divinely indwelt, I rejoice that to-day we are not simply to stand face to face with the Scripture and speak to God, but to stand face to face with the Scripture and let God speak to us. Therefore it is with great gratification that I introduce as the subject of this thirteenth course of Monday Lectures, "*God in the Bible*," upon which Mr. Cook will now speak to you.

LECTURE I.

GOD IN THE BIBLE.

THE TESTIMONY OF HISTORY TO INSPIRATION.

If an inhabitant of another planet were to visit our sphere and should ask to see the most significant, victorious, and precious object now known to man, I, for one, should unhesitatingly show him the Bible. If I were to guide the travels of such a visitant, I should first of all place him not far from the Roman Forum, and ask him to look through the arch of Titus at the arch of Constantine and the Colosseum. The arch of Titus commemorates the downfall of Judaism. You have sculptured on it the golden candlestick and other utensils used in the Temple of old. Our Philistinish

indifference to what has gone by, our incurious, torpid mood of mind as to what God has effected in past ages, which were really steps of advance towards our own day, would be dissipated by a sight of this monument of absolutely indisputable historic facts, the downfall of Jerusalem, the passing away of a great polity, political and religious, and the substitution for it of the religion of the New Testament.

I should ask this traveller to consider next the significance of the arch of Constantine, for that commemorates the downfall of imperial paganism. You remember the tradition about the cross seen in the sky, and although this may have been only an optical illusion, nevertheless it produced a vast historic effect. The cross was woven into the symbolism employed by the Roman army; the labarum is carved on the arch of Constantine, and that monument was erected to commemorate the victories to which that vision of the cross led.

Then the Colosseum, "giant wheel which once the very stream of ages drove," as Richter says, "its spokes all broken," would symbolize to our visitor the downfall of popular paganism. Nowhere on earth, I think except in the Holy Land itself, can you find monuments or natural objects that symbolize so large a portion of the victories of the books of the Bible, and of the religion they represent in their entirety, as in this circle, where the Colosseum and the arch of Constantine and the arch of Titus are gazed upon by the cross lifted on high from all the hills of the eternal city and from the hills around it, and especially from St. Peter's, symbolizing not a perfectly pure form of Christianity, indeed, but a power co-extensive with civilization; symbolizing indirectly the whole power of Christianity in our time; a power as new as it is vast and utterly unlike that of which the Colosseum and the arch of Titus were emblems.

Next, with the Christian Scriptures in my hands, I might take my traveller to the Academy at Athens. "These books have conquered those books," I could say to him, "and more acute books never were written than Greece produced in the Academy and the Lyceum. Here stood Paul on Mars Hill, and after eighteen hundred years the truth he taught outrides, as no other faith does, all the storms of time."

I could take my companion to the schools of Confucius, of Mohammed, or of the Brahmins. I could take him anywhere on the globe where intellect has spoken, or conscience, without special divine assistance, has made the still small voice audible, and I could say, "These words have conquered those words." It is certain that Christianity is encircling the globe. It is as sure that God is giving victory to Christianity as that our sphere is rolling onward. I should say to my visitor, "The rings of Saturn yonder, around the world from which you came, do not more surely encircle the planet to which they belong than Christianity is encircling, and will yet more luminously encircle our globe. If the Bible be not the truth, then God has made history the witness to a lie. If the Bible, as a whole, so attested by universal Providence under the law of the survival of the fittest, is not on the whole a trustworthy religious guide, then God has put around the orb of human experience a Saturn's ring of coruscating falsehood."

And so by the gate of the providence of God in history we enter on the consideration of the theme of God in the Bible.

GOD IN CHRIST, IN CONSCIENCE, AND IN THE BIBLE.

But I would with the utmost reverence draw near to a gate within the gate. The portal of faith in both revelation and inspiration is Christ, our Lord. Is any

soul in doubt whether miracles were ever performed? Let that soul raise the question, Was not Christ himself the supreme miracle? Is any soul in doubt as to the reality of revelation? Let its first question be, Is not Christ in himself a revelation? If the doubt is as to the reality of inspiration, let the first inquiry be, Did Christ teach by inspiration? And that shall be my first question in discussing God in the Bible.

I wish to begin with the indubitable, and we will not pause too long on what needs no proof. I hold here in my hand what Dean Stanley (*"Jewish Church,"* vol. ii., p. 137, Am. ed.) calls "the utmost purely historical view of Christ that has ever been expressed." It is Ernest Rénan's, and even that French sceptic says Christ spoke because God was in Him; and that He taught what He received directly from the Divine Spirit. "God speaks not to Him as to one outside of himself. God is in Him. He feels himself with God, and He draws from his own heart what He tells us of his Father. He lives in the bosom of God by the intercommunion of every moment."—(*"Vie de Jesus."*)

No inspiration, no revelation! "For my part," says Charles Darwin, "I have never systematically thought much on religion in relation to science, or on morals in relation to society." "I feel in some degree unwilling to express myself publicly on religious subjects, as I do not feel that I have thought deeply enough to justify any publicity." (*"Life of Darwin,"* vol. i., p. 275, 276.) "I am much in a muddle on the subject of design,"—he wrote to Asa Gray, whose memory may God bless, and who was not guilty of confusion of that sort on religious themes, and who did much to bring Darwin to a better mind. Asa Gray called himself an evolutionist, a theist, and a believer in the Nicene Creed. But Darwin once

wrote in a hasty letter to a student, "As for myself, I do not believe there ever has been any revelation." ("Life of Darwin," vol. i., p. 277.)

Was Christ a revelation? Professor Luthardt says that if we had only the four epistles, the historical genuineness of which is now utterly undisputed even by the most destructive critics of Christianity, Romans, Galatians, and the two to the Corinthians, we should yet have the whole of Christianity. It is far too late in the day for us to doubt the historic reality of the character of Christ. Assuming here as correct the conclusions which were reached two years ago in a course of lectures on this platform on Christ a Revelation, I now with unutterable reverence present the teaching of Christ as the supreme proof of the reality of inspiration.

Have we a Bible, or is it necessary to make a Bible for ourselves? so light-minded fantasists ask in our day. There is a tone, sometimes even within the church, which seems to imply we can vote the Bible up or down, at least in every part of it not directly connected with the teachings of our Lord. Can we vote Christ up or down? Can we vote revelation, as exhibited in his character, up or down? Dare we say that any human illumination has ever equalled his in spiritual authority? Inspiration is a gift to all ages, you say. Well, who has been inspired as Christ was? Talleyrand said to a sceptic, "Before your new religion obtains great vogue among men it will be necessary for you to die and be raised again." And we must say to those who vaunt the power of modern illumination, Before you can undermine Christianity, it will be necessary for you to overtop it, and to convince the ages that you have been nearer to God than was the heart of Christ. Who expects anything of the kind? Who, throwing aside all fetters except those of historical fact, is not

willing to grant as much as Renan did, that this man spake as no other man ever spake ?

A VERIFIABLE DEFINITION OF INSPIRATION.

My object, Mr. Chairman, and ladies and gentlemen, is not to defend a traditional or a novel, a mechanical or a mystical view of inspiration, but a veritable view, whatever it may be. I purpose to reach my conclusions not by deduction, but by induction. My central proposition is that God in history is a witness to God in the Bible, or that inspiration is verifiable by its results.

Seeking, with no presuppositions except those of theism and of history, a veritable definition of inspiration, let us notice what are a few of the great incontestable facts concerning the Bible. Let us place these facts around us as giant reflectors in a circle, and allow a full and fair light to fall upon them, and then let us take the fire that starts up at the centre of the circle as our definition of inspiration. I will not begin with the fire. If you were all believers I might thus begin. It is best to begin there when your hands are to be warmed, when your soul is to have melted from it its covering of ice. Your purposes are devotional ; begin with the flame at the centre of these great reflectors. My purposes to-day, however, are polemic as well as irenic and spiritual. I begin with the reflectors, and I ask you to notice that they are all within the circle, which no religion and no science must transgress, that of the self-evident intellectual and ethical truths. The Bible nowhere contradicts fundamental principles of human reason.

It is important to distinguish the so-called Christian consciousness from the scientific consciousness. I repudiate as dangerously indefinite, and often thoroughly misleading, what now frequently passes under the name

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of the Christian consciousness, for that may mean one thing in one age and another in another. But I lift to a place of honour what I venture to call the scientific consciousness, which has cognisance of strictly self-evident truths. Over and over you have heard me express my allegiance to those actually axiomatic, intuitive perceptions which are God's revelation in the soul of man. The Bible expresses its allegiance to them also, and its *cans* and *cannots* are everywhere echoes of them.

Place the reflectors, then, all inside that circle; and here is the result.

1. *The Bible is sixty-six books, and yet is one book.*

Here is a volume made up of sixty-six pamphlets, written during a period of more than sixteen hundred years, and by more than forty authors, and yet, when we examine it closely, we find that it has only one system of doctrine, running from beginning to end: "Thou shalt love the Lord thy God with all thy heart, mind, and might, and thy neighbour as thyself. On these two commands hang all the law and the prophets." Who doubts that an earlier dispensation led up to a later, and that apostles followed a Lord? Who does not see the gospel itself in what is called the Protevangelium in the Garden of Eden, the promise that the seed of the woman should bruise the serpent's head. The Old Testament is the dawn of the gospel.

When I first saw Fujisan, in Japan, that sacred mountain of the Orient, it was veiled in mist, but its whole height was exhibited by a dim outline. And so, although the Old Testament in its earlier portions does not exhibit the full vividness of the gospel, the form of the gospel is there. The height of the gospel is there. There is increase in vividness; I do not know that there is increase at all in the breadth of the outline or the height, as revelation progresses.

What explains this unity of doctrine coexisting with the endless variety of forces concerned in the production of the sixty-six books of the Bible? Here is the book, and it exhibits this unity, and we know, whatever the destructive critics say, that ages divide the opening from the closing books; but the entire structure has ethical symmetry. From beginning to end this book is concerned with the question, What is the way of salvation? How shall man be delivered from the love of sin and the guilt of it? And its answer is everywhere the same. A later writer does not contradict an earlier. Idiosyncracies come out; the Psalmist sings now in this tone and now in that; here are history and reasoning, poetry and proverb and parable, but the predominating ethical and religious system, the great underlying questions and forces of this book have unity from beginning to end of it.

"When we approach the Scriptures," says Professor Luthardt of Leipsic University (*"Saving Truths of Christianity,"* T. & T. Clark, Edinburgh, p. 254), "and give ourselves to their contemplation, the first thing which produces an overpowering effect is their magnificent unity, their wonderful harmony. We admire a Gothic cathedral, the splendour of the original conception, the richness, the consistency, the adaptation and harmoniousness of its several parts; Holy Scripture is such a cathedral. It includes the greatest variety. But one thought runs through the whole. It is the same religious spirit which breathes upon us in all its several parts. It is one and the same teaching which it carries on in all its several books; one and the same truth which it everywhere proclaims; one and the same way of salvation which it everywhere bids us walk in. This unity of Scripture cannot but excite both wonder and admiration, when we consider that we have here a literature descending from remote ages, the work of the most diverse authors, written under the most widely differing circumstances and events, for the most opposite purposes, in the greatest variety of form. Where in the whole world, where in the whole circle of literature, can anything be found which even distantly approaches it? Scripture forms one great whole! It is not like a collection of writings; it is like a single book; it is an organism in which each part is necessary and none incidental or superfluous, but each serviceable to the whole from the

first page to the last, from the creation to the renewal of the world ; and the centre of this great whole is Jesus Christ and his cross. We cannot but confess this is not the work of man. For they who wrote the several parts often knew nothing of each other ; they knew nothing of that whole for which they were labouring. Neither accident nor human intention brought this to pass, but a higher mind."

Men tell us that there is in the ocean a marvellous structure produced by coral insects and ultimately taking the form of a gigantic cup. The structure is called Neptune's cup, and it is built by insects that have no communication with each other ; each is in its cell. Generation after generation of these insects succeed each other, and the neck of the cup is built, and the base and the sides, and it is left finished looking up to God. Through sixteen hundred years and more, various writers produced the Bible. It is the Neptune's cup in the ocean of time, a structure of perfect proportions. The human forces concerned in its production are so various and disconnected that they do not account for its symmetry. Who or what moulded this cup which holds the blood of the Son of God and looks up into his face ?

2. *Incontestably the Bible is a winnowed book.* It may be said of it, and of it only, that it contains no moral or religious inculcation that might not be reduced to practice without harm.

This is true of no other one collection of books known to man, nor, indeed, of any other one book, unless it be some volume that the Bible itself has inspired. Several of these sixty-six books were written in very dark ages, by men almost barbaric in their training. Who or what winnowed the Bible ? It is winnowed. Shall we call its freedom from ethical imperfection, inspiration ? This is the second of the reflectors, but you are not to draw conclusions too rapidly. I am placing before you facts completely incontestable, because I wish to carry you with me to a definition which shall be verifiable,

3. *Incontestably the Bible contains the portraiture of the perfect character of Christ*, with historic proof that this character was drawn from reality. This difference immeasurably the Christian sacred volume from all other so-called sacred books.

"What manner of man is this?" said the disciples of old. He is a man, but more than man. What *manner* of man is He? "I know men," said Napoleon at St. Helena, "and I tell you that Jesus of Nazareth was not a man." Here is the portraiture; and as the preacher of Harvard University used to say in my hearing, "The starting forth of such a picture as that of the character of Christ under the unskilled pencils of such limners as the fishermen of Galilee is sufficient proof of its reality, and its reality is sufficient proof of its divinity." Theodore Parker said on the platform yonder what Rousseau said before him: "It would require a Jesus to forge a Jesus." This is the third reflector.

4. *The Bible incontestably contains in its earlier books a predictive element in symbol and prophecy pointing definitely to the coming of Christ and the triumph of Christianity.*

As Canon Liddon has lately affirmed, whatever new form arguments used on the topic of prophecy may assume, it must be admitted that only predictions account for the uncontested historic fact that the known world, near the beginning of the Christian dispensation, was filled with the expectation of the appearance of a deliverer. The predictive element is in the Old Testament, and also in the New, and cannot be wrenched out of either by destructive criticism of any kind. This is the fourth reflector.

5. *Incontestably the scheme of doctrine and morals taught in the Bible finds men at greater depths than any other book.*

Coleridge said the Bible found him in the secret recesses of conscience, which no other volume did, and therefore he felt assured that God spake through it.

The key fitted the lock. You may say that some books written since the Bible appeared in history search us at great depths. Yes, but did not the Bible inspire them? It has been said that, if this is a good argument, then Baxter's "Saint's Rest" must be an inspired book, for it finds men at a great depth. But what inspired Baxter's "Saint's Rest"? What brought into history the characteristic ideas of the Christian system of doctrine, the characteristic practices of Christian morals? I contend that it is in the line of this progressive revelation that we find God searching men at the greatest depths, and when thus the echo of this portion of God's work matches perfectly the echo of what we suppose to be another portion, we have evidence of a divine superintendency over these books.

6. *The Bible shows beyond controversy that Christ regarded the Old Testament as of divine authority.*

7. *It shows also that He promised divine guidance to the writers of the New Testament.*

8. *The Christian scheme of thought founded on the Bible readily absorbs into its circle of influences the best results of progress. I regard that as a most essential test of inspiration.*

9. *The Holy Scriptures record a series of events exhibiting the way of salvation.*

10. *To all this we must superadd the fact that experience, age after age, has justified men in accepting as a guide in religious faith and practice the Biblical inculcations.*

Truth works well and what works well is truth. But we must test the working age after age, not by any narrow swirl of experience, but by a prolonged application of the law of the survival of the fittest in the struggle for existence.

11. *In these various aspects, no other set of books can possibly be compared with the Scriptures. God is in the Bible as in no other book known to man.*

12. Unparalleled traits in the nature and history of the Bible show that an unparalleled divine superintendence has been exercised over it.

Let us stand now at the centre of the circle formed by these reflectors, and allow the converging rays from them to meet at one point. In the blaze and heat of that concentration of light, the unforced flame of a verifiable definition of inspiration will start up.

PROFESSOR MONIER-WILLIAMS ON THE SACRED BOOKS OF
THE EAST.

Let me read to you Professor Monier-Williams's confession, lately made in London, as to his extravagant early appreciation of the sacred books of the East. He regarded them as only steps leading up to the Bible. He applied to the sacred books of the East and to our Holy Word the law of evolution, in a way that the best defenders of that hypothesis would not justify. He said—

"When I began investigating Hinduism and Buddhism, I found many beautiful gems; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. As I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own Sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. 'These imperfect systems,' I said to myself, 'are clearly steps in the development of man's religious instincts and aspirations. They are interesting efforts of the human mind struggling upwards towards Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all.'

"Now there is unquestionably a delightful fascination about such a theory, and, what is more, there are really elements of truth in it. But I am glad of this opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its

apparent liberality, breadth of view, and toleration. In the *Times* of last October 14, you will find recorded a remarkable conversation between a Lama priest and a Christian traveller, in the course of which the Lama says that 'Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them.' Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left himself without witnesses, and that in every nation he that feareth God and worketh righteousness is accepted with him. Yet I contend, notwithstanding, that a limp, flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fibre, and backbone that ought to characterise a manly Christian. I maintain that a Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that Sacred Book of ours; handle reverently the whole volume; search it through and through from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even sceptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigour and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve him. If Baal be God, serve him. We cannot serve both. We cannot love both. Only one name is given among men whereby we may be saved. No other name, no other Saviour, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

"What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of sacred books of the East, just published by the University of Oxford?"

"No—not at all—nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the

left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between."

Such is the testimony of one who studied the doctrine of evolution in connection with the Bible until he saw through the whole of it.

H. W. BEECHER ON INSPIRATION.

In sharp contrast with Prof. Monier-Williams's repudiation of the claim that natural evolution explains the Holy Scriptures, let me read the testimony of one whose last important course of public discussions was on the application of the doctrine of evolution to the Bible, and to the reconstruction of religious thought. I hold in my hand an extraordinary but characteristic and extremely significant letter by Henry Ward Beecher. By reading it, I shall present to you in outline one of the fantastic and false doctrines of inspiration current in portions of the church in our time. As long ago as 1871, when Mr. Beecher was one of the editors of the *Christian Union*, there was sent to him an article by Professor Stowe, on future retribution. Mr. Beecher, in haste and weariness, used the article as an editorial, and the manager of the paper was aghast to find the usual doctrine concerning future retribution taught in a leading article, with Mr. Beecher's name at the head of the editorial page. He wrote to Mr. Beecher and received this reply, to which sufficient public attention has never been attracted. It was published in the *New York Evening Post*, October 29, 1887—

February 2, 1871.

"MY DEAR FELLOW,—You are too acute. It is true that if I had written this article of Stowe's, you would have opened your eyes with amazement tempered with horror. But, considering that it is by an old-time Orthodox man, it seems to me a mild statement. There is a certain truth all through it, but I do not think it happily put. But, chiefly, it is what is left out that makes it faulty. The argument from Nature and from Providence is only half given. The fact that the strongest asseverations of endless punishment are

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found in the synoptical gospels is true. It is only by a line of refined reasoning that we can get rid of the force of the old Orthodox argument. *Indeed, I suspect that no man can get away from the doctrine of endless punishment except by a process which very materially lowers the doctrine of inspiration.* I am free to confess that my mind more and more moves away from the doctrine of endless punishment, but it is at the expense of that belief in the supreme authority of Scripture, and an increase of faith that the living reason of men must determine living questions, and that the moral sense which Christianity educates must in the end sit in judgment on the qualities of religion itself.

"Anyhow, I don't think any great harm is done by Stowe, and his article will not stand in the way of anything we may wish to say. But I do not wish to pluck at the leaves of the tree. It is in vain to argue and criticise at single points, when, in fact, your difficulties go back to the very foundations of things, and when you are awaiting the developments which, by compelling a total reconstruction of the whole philosophy of religion, will relieve you of the trouble of special dissent.

"Yours truly,

"H. W. BEECHER.

"P.S.—I ought to say that I was in the Slough of Despond when I read proof of Stowe's article, and that I did not half take it in, but only thought that it was a sort of fair average statement of Orthodox views."

There are several points to be noticed in this very remarkable letter.

1. The reconstruction proposed here involves a denial of the supreme religious authority of the Scriptures.

2. It denies most especially the supreme authority of the synoptical gospels on the question of eternal punishment. It denies, therefore, in part, the authority of Christ's own teaching on that subject, so far as it is represented by the synoptical gospels.

3. The motive of this denial is aversion to the doctrine of eternal punishment. It sets up in opposition to Christ's consciousness a so-called Christian consciousness.

4. It makes the living reason of men the judge of living questions, even if the whole Bible is set aside.

5. It implies that even in morality the Bible is not a final authority.

6. All this is within the church, and even within so-called Orthodoxy.

I revere, as you know, Mr. Beecher's memory as a philanthropist, but I must admit that I am convinced that Monier-Williams understood the doctrine of evolution as applied to the sacred books of the world better than the author of this letter, the pastor of Plymouth Church. Is it too much to assert that when such doctrines are taught inside self-styled Orthodox circles, it is time to discuss the true in opposition to the fanatical theory of inspiration?

INDUCTIVE DEFINITION OF INSPIRATION.

At the centre of these reflectors starts up a fire, the holy flame of which I for one stand in the presence of with awe. These giant facts concerning the holy books of the Bible are parts of the past, and absolutely indisputable. God in history, as well as God in conscience, is a witness to God in the Bible. Unparalleled divine superintendency over the Bible is palpably verifiable by its unparalleled results. There has plainly been a divine superintendency over the various portions of the Holy Scriptures, such as make them, as a whole, an authoritative religious guide. Christ is in himself a revelation. He, therefore, is an infallible guide, both as authenticating the inspiration of the earlier portion of these books, and as promising inspiration to the later writers. He who is himself the highest example of both revelation and inspiration is our supreme authority for accepting the Scriptures as written by divine guidance. I reach, then, provisionally, this definition of inspiration: Such a divine superintendency over the sacred writers as makes the Bible a trustworthy, infallible, and sufficient guide to the Way of Salvation.

LECTURE II.

**INSPIRATION AS ATTESTED BY PAUL'S
UNDISPUTED EPISTLES.**

BOSTON HYMN.

A DOXOLOGY.

SUNG AT TREMONT TEMPLE BOSTON MONDAY LECTURE.
FEBRUARY 13, 1888.

Thine is the Kingdom and the Power and the Glory.
OUR LORD'S PRAYER.

THE nations have their little day,
To rise, to flourish and decay ;
But from the eternal arches springs
Thy Kingdom, O Thou King of kings.

Beyond the strength of time or foe,
Thy ceaseless ages ebb and flow ;
We yield our swift, uncertain breath ;
Thine is the Power to vanquish death.

No throne its transient head uprears,
No planet swings amid the spheres,
But shall proclaim, in rise or fall,
Thine is the Glory, Lord of all.

Grant us Thy grace that evermore
Our little wills Thy will adore ;
One Kingdom, Power, and Glory boast
Through Father, Son, and Holy Ghost.

Amen.

LOUISE MANNING HODGKINS.

Wellesley College, February 1, 1888.

PRELUDE.

UTAH AT THE DOORS OF CONGRESS.

EXTENT OF THE MORMON CANCER.

SLAVERY is dead, but polygamy, the twin relic of barbarism, has now a preponderating political influence in a territory larger than New England and all the Middle States. Utah is only 300 miles wide by 325 long, and so is not quite as large as New York and Pennsylvania taken together, but in the adjoining States and Territories, as well as in Utah, Mormon conspiracies are a great sectional and so a national peril. In Idaho, Wyoming, New Mexico, Nevada, and Colorado Mormons are secretly so active in politics, and have so much wealth behind them, gathered from the tithing funds, and are so thoroughly massed by the priesthood, that the lobby representing the Mormons in Washington has dangerously large influence there, not merely because of its wealth, but because of the great constituency which it directly or indirectly represents. It is said the Mormons control the succession in the line of senators from Colorado. A little while ago it was thought they had a similar power in Idaho.

How far need the Utah cancer spread to awaken general indignation and alarm? The Mormon spider sits in the Basin States and throws out his web over national politics, and the people as a whole make no effective protest. He throws out his web over ignorant peasants in Sweden, Norway, France, Belgium, and England itself, and sometimes Scotland and Ireland, and you are quiet. Will you remain indifferent when Utah, which is really a Blue-beard's chamber, full of dead women's bones, and all uncleanness, asks for admission to the Union on terms of entire equality with any other State? Will you make Utah a State with the political power of her polygamous priesthood unbroken? In one hand the American Blue-beard holds out a promise of self-reformation on condition of his being allowed self-rule; but with the other hand he holds bloody weapons of enduring disloyalty, and guards the locked door of his chamber of horrors.

CONSPIRACIES TO MAKE UTAH A MORMON STATE.

What is likely to push Utah into the Union? Political ambition, chicanery, immense wealth in the Mormon lobby, a combination of circumstances just now very threatening. You think there is no danger. A presidential election is certainly drawing near. Three

other Territories besides Utah are applying for admission, Dakota, Montana, and Washington. Except Montana, these Territories are likely to add to the strength of the Republican party. The Democratic party controls the House. You know how strong that party is in the Senate at Washington. Dakota is likely to be divided into two States, both of them Republican. As Mr. Blaine says in his last public letter, the margin by which the Republicans, in 1884, lost national control was almost phenomenally narrow. Do you believe that the temptation to introduce Utah to offset the strength the new Territories, if admitted, will give to the Republican party, will not powerfully affect the Democratic party? Do you believe you can postpone this question until after the next presidential election? The common opinion now is that you can. But even if you can, will it be possible to postpone it another quadrennial? Dakota must come in. She has three times the population of Utah. She will come in as a reinforcement of the Republican party. Washington is anxious to obtain the admission she deserves. This question as to the admission of Utah will haunt you through two, or possibly three, presidential elections. It is time, therefore, that apathetic provincial citizens should begin to study the far West, for if Utah can govern one of the great historic parties far enough to secure admission to the Union, she begins to govern you. This immense cancer is throwing its roots deep into national politics. The American people have the reputation of possessing sagacity enough to awake to their duties at the fifty-ninth minute of the eleventh hour, but as we did not rouse ourselves until then in the conflict with slavery, so possibly we may not in the conflict with this twin relic of barbarism.

I have a profound conviction that the danger of the admission of Utah to the Union by some political trick is immensely underrated north and south, east and west, and, indeed, everywhere except by the beleaguered patriots of Utah themselves, who are protesting almost with one voice against the schemes of the Mormon party to bring a Mormon State into the republic.

MERITS OF THE NON-MORMON POPULATION OF UTAH.

Utah, as everyone knows, or should know, has only two valuable things in it, watered land and mines. The Mormons have the irrigable lands, and the non-Mormons, having been unable to obtain land that could be watered, have seized upon the mines. The non-Mormons own about twenty-five per cent. of all the property of the territory; the Mormons, sixty per cent.; and the railroads the rest. In Utah there are now about 200,000 people, and the Mormons make up 132,000 of this number. They have 162,000, however, in

the larger region embracing the States and Territories bordering on Utah, and over which they exert a great political influence. It should be remembered that the non-Mormon population of Utah is constantly accused of being intruders, plotters against the prosperity of the Mormon population. But what have these non-Mormons in Utah done? I maintain that the chief prosperity of Utah comes from its non-Mormon population. The non-Mormons have opened the mines. Take, as a single example, a specimen from which the whole complex case may be understood, the town of Alta, in the great gorge which opens about fifteen miles from Salt Lake City. You enter that enormous cañon and find granite cliffs rising 4,000 feet on each side. Silver is found in veins far up toward the clouds, and the snows are extremely deep nine months of the year. In this town, for example, half the year the inhabitants are obliged to visit each other in tunnels cut under the drifts. A snow slide occurs; the cabins are swept to destruction; the whole town of Alta has been devastated again and again as if by a cyclone by the sliding snow. It requires courage, sagacity, perseverance to make mining a profitable trade in circumstances like these. And yet you know that from this town and the little Cottonwood district to which it belongs—the name is famous in commercial circles—immense wealth has been poured out of the hills. To whom? Very largely to the Mormons who have supplied food to the camps. It is supposed that in all the mines of Utah, up to the present time, about \$100,000,000 have been dug out of the earth. Half of this has gone to the Mormons themselves for food and labour. Before the miners came to Utah, many a Mormon family did not have ten dollars in ready money from year's end to year's end. The prosperity of Salt Lake City has come very largely from the non-Mormon merchants.

These sagacious men of business, these brave miners, these engineers who have carried the railways across the continent, these teachers of sound learning, these loyal editors, politicians, and judges, these preachers of an undefiled Christianity, these Gentiles, living now under the curses of the predominant party in Utah, will have no ground left to stand on, if you admit Utah as a Mormon State under Mormon control. They will be legislated out of the Territory, with their churches, their schools, and their hard earnings, under the domination of the priestly party, which may very well retain control, even if polygamy is abolished.

POLITICAL DISLOYALTY OF THE MORMON PRIESTHOOD.

The Mormon polity gives such political power to the priesthood that you might admit Utah without polygamy and yet find it a rebel

State, because Utah under Mormon control would mean the church in domination over the Mormon population, a church voting as a unit at the dictate of the priesthood, and a church caring little for the rights of the Gentile population. This is the unanimous opinion of the non-Mormon people of Utah. They called to you from this platform, through the voice of Professor Benner, last Monday, for protection. They are in peril, I suppose, not merely in regard to property, but in regard to life itself, in case Utah comes under exclusively Mormon control. There is a secret high tribunal of Mormons for each of the general Mormon divisions of the Territory, and it is only by watching the conduct of these tribunals that the real mind of Utah can be ascertained in its Mormon population. From these secret high councils proceeded lately an order to the newspapers and the pulpits of the Mormon portion of Utah to favour the adoption of a constitution nominally abolishing polygamy. The conclave which governs Mormons has an income of over half a million annually from tithing. It has the power of life and death. Through a secret system of police, it has again and again exercised its power of taking life.

The number of those who are living in actual polygamy in Utah is only about 15,000, but these are the wealthiest and the ablest men in the Mormon population. Thirty per cent. of the adult Mormon population live in polygamy, or one out of every three and a third. The aristocracy of the harem governs Mormon politics with a rod of iron.

It is not often enough remembered that when President Fillmore gave Brigham Young the position of governor in Utah in 1851, he planted one of the longest roots of mischief in the Territory. President Pierce confirmed the appointment, and Brigham Young continued to be the national representative in Utah up to 1857. During these six years in which he acted by federal authority, he made such arrangements that the federal courts lost nearly all their powers. Brigham Young provided that probate courts should have concurrent jurisdiction with the district courts in Utah; that is, that the territorial courts should have jurisdiction on the same level with the district courts, representing the nation, and there were later novelties introduced. Up to 1874, when what was called the Poland bill passed, the probate courts blocked the action of the district courts in every case distasteful to Mormons. Then the Poland bill went through Congress, and in the last stages of discussion upon that measure, it was provided that half the panel in every case should be provided by Mormon authority. Thus up to the time of the Edmunds bill, in 1882, this root of mischief, planted when Brigham Young was governor, filled the whole soil, even that

portion of it which the federal courts should have occupied. That evil growth is not entirely uprooted yet. When joined with the secret and public tribunals I have already named, it resists successfully the power of Congress. Mormonism is grasping the Basin States as vigorously as ever any pine-tree rocked in a hurricane grasped its support on the Sierra Nevadas or the Rocky Mountains. The very storms which have beaten upon Utah have thrust the roots of this horrible growth far into the crevices of our laws. I am not sure that military contest will not be the only force adequate to uproot the growth from the very bottom.

OBJECTIONS TO THE ADMISSION OF UTAH.

Why should Utah not be admitted to the Union as a State, under the constitution it has lately adopted? In reply to this question, now of national importance, I beg leave to recite a few reasons, covering the case, as I understand it, after, perhaps, a dozen years' attention to this matter, and two visits to Salt Lake City, and constant correspondence with those who study the problem on the spot.

1. The first reason why the new constitution should not be allowed to shield Utah and bring her into the Union is that it leaves in the hands of the polygamists the execution of the laws against polygamy.

As Senator Dawes says in a reply, in the "Forum," to the attorney of the Mormons, George Ticknor Curtis: "A burglar might as well ask to be tried by a struck jury of burglars, as a band of polygamists to be permitted, by the means here proposed, to erect themselves the tribunals in which, and control the instrumentalities by which the crime of polygamy is to be punished, if punished at all." Dr. McNiece begins a recent article on the present situation in Utah by requesting his readers to imagine the horse thieves of a Territory asking to be entrusted with the execution of all laws against horse stealing. This, he very justly says, would be a case precisely parallel with the Mormon request now before the nation.

2. A second reason why Utah should not be admitted on the terms now proposed is that the bigamy and polygamy which are declared to be misdemeanours by the new constitution are not understood by the Mormons as equivalents of what they call patriarchal, plural, or celestial marriages.

In a document recently sent out by the Republican and Democratic territorial committees of Utah, these representatives of opposite parties unite in a protest against the admission of Utah under the proposed constitution. One of the very strongest

points they make is that bigamy and polygamy are not intended in our sense of the words by those phrases in the new constitution.

"If bigamy and polygamy are really intended to include plural, patriarchal, or celestial marriage, and the declaration of that section to voice the sentiment of the people, as being opposed to all forms and kinds of marriage, except the monogamous relation, naturally one would expect to find in the instrument a condemnation of acts which are universally decried as licentious, and inconsistent with the good order of the State. We find no such condemnation, but on the contrary we do find the emphatic announcement that no interference with the rights of conscience shall be permitted."

What rights of conscience are referred to is left for Mormon construction. It is very well understood that the Mormons punish bigamy and polygamy exercised outside their own church. They have laws at the present moment making these acts crimes, unless justified by the church. But when justified by the church they are no crimes at all; they are plural, patriarchal, celestial marriages. This is supposed to be one of the tricks belonging to the phraseology of the new constitution.

3. It is a most serious objection to the new constitution that it makes such provisions for courts and juries that the church can easily rule the State.

We read in this singular document that "the judicial power is to be vested in a supreme circuit, and such *inferior* courts as shall be established by law;" that "the right of trial by jury still remains inviolate, except that in the *inferior* courts a *number less than twelve* may constitute a jury;" that "the legislature may confer limited *common law* and chancery jurisdiction on *inferior* courts." The non-Mormon population, watching the discussion close at hand in Salt Lake City, interpret these provisions of the new constitution as putting the church in the seat of power over the judicial branch of the government. The joint committee of the two great parties says:—

"Here we have the authority for the erection by the legislature of special tribunals, which may sit with juries of less than twelve. The judges thereof will be creatures of the legislatures, and dependent on it for their tenures and emoluments. Such tribunals, without constitutional restraint, might be made terrible engines of oppression, should the ecclesiastical power deem it necessary to prevent all hostile criticism of its creed or acts. It is idle to assume that in Utah the church will not dominate the State. There will be no State, it will be all church."

4. A fourth reason why Utah should not be admitted on the terms now proposed is that the new constitution leaves the political power of the Mormon priesthood unbroken.

Horrible as is the system of polygamy, it is disloyalty which after all is the chief mischief in Utah. I remember how astonished I was when I first heard this assertion from dozens of thoughtful men in Salt Lake City: "Not Mormon polygamy, but Mormon disloyalty is the chief curse of this Territory and the chief peril to the nation." Polygamy is a mischief of unmeasured dimensions, to be sure. No one purposes to whitewash its horrors. But political disloyalty is as much emphasised in secret by the Mormon oaths of allegiance to the priesthood as polygamy. The priesthood hold the people together as a political unit, and teach everywhere, though not often in public, that their followers should be first Mormons, and afterwards, and a long way afterwards, Americans. There is no doubt whatever in the minds of the ablest men in Utah, in the non-Mormon population, so far as my observation goes, that the Mormon priesthood intend to hold their political power intact, even after they come in as a State. Once in, of course the shield of state rights could be held over their heads; and that sheaf of telegraph wires gathered in Brigham Young's old office would represent the power of twenty-five men, massing the votes of a population of nearly a quarter of a million.

5. A fifth reason against admitting Utah is that the adoption of the new constitution has not been accompanied by such obedience to the present federal laws as to show that the Mormons intend to abolish polygamy. On the contrary, the evident disloyalty of Mormons shows that the new constitution cannot have been adopted in good faith.

6. The non-Mormon population of Utah are a unit against it. They affirm that the admission of Utah under Mormon rule would mean the expulsion from Utah of the non-Mormon population, with their churches and schools, or else civil war.

7. If Utah is admitted under this constitution and then repeals it, Congress has no remedy except military force.

8. The constitution gives Congress no power to make such a compact with a State as the Mormons now wish made with Utah.

If Utah is to be brought in at all she must be brought in on the basis of entire equality with all the other States. In every admission bill passed by Congress within fifty years and more, there has been a definite provision that the State comes in on an equality with every other State. State rights are distinctly defined. Congress will not interfere with them except from military necessity or to secure a republican form of government, no matter what a State does. Utah once admitted, we cannot interfere with its government, any more than we could with slavery under State law before the rebellion began. We did interfere in the latter case, because to do

so was a military necessity in protecting the nation. Except in extreme cases Congress of course does not interfere. What can be more unanswerable than this reply which your own Senator Dawes makes to Mr. Curtis?

"When Utah becomes a state, it is only a State law against polygamy which the citizen violates, if any, and the State alone can punish him; and when the State has repealed the law he no longer violates any law. If the State has covenanted with the United States that it will not repeal the law, and then repeals it, the State alone can be dealt with, for it alone has offended. And if the United States are without power to reach the State, they are without remedy."

Except in cases of such an overthrow of the republican form of government as would justify military interference, Congress cannot interfere with the Government of Utah as a State. The constitution clothes the United States with no power to make any such compact with a State as the new Mormon constitution proposes.

ADVANCE OF THE AMERICAN FRONTIER.

Here, then, I pause, and ask your sympathy for the miners against the underminers of Utah. Let us remember what Christian schools in Utah have been doing in all the denominations—Baptist, Presbyterian, Methodist, Congregationalist, Episcopalian. You have heard of their glorious work, of young women imperilling their lives, sometimes under Mormon bullets, to carry instruction to benighted homes. There is no greater epic in modern history than the movement of civilisation across this continent. The American war on the forests and the marshes, the rock-ribbed hills, the broad prairies, the cold of the north, the heat of the south, will never be appreciated by populations that have no frontier life, but it has been heroic and sublime. The great wave of advancing civilisation has reached the Pacific coast. Oregon and California are now connected by railways. You expect the locomotive to expel Mormonism. You expect the Christian schools to expel it. Undoubtedly they will in time. But will these moral and industrial measures, on which you rely for the eradication of Mormonism, be rapid enough in their operation to prevent a great political crisis arising, either in the next presidential election, or in the one after? For one, I think not; and, therefore, in addition to every industrial, educational, and religious remedy for the Mormon mischief, I urge immediate political measures of relief. Let us resolve, as a nation, that any party which admits Utah as a State under the control of Mormonism shall have this crime hung about its neck as a millstone, and be sunk beyond plummet's sounding in an ocean of popular indignation.

LECTURE.

INSPIRATION AS ATTESTED BY PAUL'S
UNDISPUTED EPISTLES.

THE SELF-EVIDENCING POWER OF INSPIRATION.

It is certain that the Bible is the most inspiring book known to history ; and, therefore, in some sense it must be the most inspired. If the Bible breathes the spirit of God, it must have received that spirit from God. If it breathes it in a peculiar way, it must have received it in a peculiar way. If it breathes it with unsurpassed fullness, then it must have received it with unsurpassed fullness. It is, however, a matter of universal experience for many ages among devout men that the Bible does breathe the spirit of God, and this in a peculiar manner and with unsurpassed fullness. Therefore it is certain that the Bible received that spirit in a peculiar manner and with unsurpassed fullness. If it can be shown that God is in the Bible as in no other book, then it will be seen that the Bible is inbreathed of God, or inspired as no other book is. My central proposition is that God is in the Bible as in no other book, and the chief proof is that the Bible contains the portraiture of the character of Christ, and that God was in Christ as in no other religious teacher known to man.

There are those who think that unless we can make a map of the continents of the planet Mars, we cannot be sure that the planet shines in the heavens. Here and now I am not endeavouring to map the continents of the great orb of inspiration. My object is to secure in large outline a thoroughly verifiable definition of that Divine superintendency over the books of the

Bible which is ascertainable by its results. There is the planet, and although we do not map all its continents, we know that the orb occupies the dome of heaven. The general definition of inspiration which I put forward merely as a provisional, preliminary one, *such a Divine superintendency over the Bible as makes it a trustworthy guide to the way of salvation*, can be thoroughly justified by the history of the Bible age after age. A great series of incontestable facts, about which we are all agreed, shows that the Bible has God in it, if there is a God in history and a God in conscience, as we all believe; and God in it as no other book has, for, as Lotze has said in his coolest manner, there was that in Christ which was unique. Shall we call this uniqueness inspiration? Shall we call this religious authoritative-ness Divine guidance?

THE ENTIRE SCRIPTURES INSPIRED.

If we are convinced that Christ spoke by Divine authority, we shall be able to move out from this portion of inspiration to other portions; from the centre of the sphere we shall proceed to the whole circumference of it. And therefore I begin with this centre, the inspiration of Christ. I shall ask later what He recognized as inspiration in the Old Testament Scriptures, and what authority He promised to the writers of the New. It has been well said that the argument for any Bible leads to a full Bible. (See "Inspiration, a Symposium," London, 1885.) The argument for any life leads to a man alive. If the Bible be an organic unity, and it be proven that one part of the organism lives, the organism is alive. It may be that the Bible, like the human frame, is not all of equal importance, and yet it may all belong to one organism, and so all properly be called alive. If any part of a man is alive, the man is alive.

Prof. Charles Hodge of Princeton maintains most definitely that every part of the Bible is inspired. He says that there is, nevertheless, a difference of value in the results of inspiration, just as in the human frame there is a difference of value between the locks that hang upon the head and the brain within it. The Gospel of John is the brain of the Bible; the book of Chronicles Professor Hodge compares to the locks hanging from the head. But they are both a part of one organism, and they are both alive, for if any part of an organic unity lives, the organism is alive.

We come, then, to the heart of our question when we ask, Can the inspiration of the summits of Scripture be guaranteed by a reasonable, candid, searching investigation? Did Christ himself claim Divine authority for his own teachings? Did Paul assert his own inspiration?

PAUL'S LEGAL OATH AND AUTOGRAPH.

1. The Epistle to the Galatians opens with the equivalent of a legal oath by the Apostle Paul that he taught by revelation.

Martin Luther was accustomed to say: "The Epistle to the Galatians is my epistle; I have betrothed myself to it. That epistle is my wife." On previous occasions I have shown on this platform that four of the epistles of Paul are no longer in dispute, Romans, Galatians, and the two to the Corinthians. The most destructive Biblical critics now admit that these are genuine productions of the date to which they claim to belong, and that they come from the Apostle to the Gentiles. Paul says in words very familiar to you that he is "an apostle not of men, neither by man, but by Jesus Christ, and by God the Father, who raised Him from the dead." With what amazing earnestness and authoritativeness he writes of the way of salvation!

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"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel ;

"Which is not another ; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

"For do I now persuade men, or God? or do I seek to please men? For if I yet please men I should not be the servant of Christ."

"But *I certify you*, brethren, that the gospel which was preached of me is not after man ;

"For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

This last sentence is the equivalent of a legal oath by Paul that he taught by revelation.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace,

"To reveal his Son in me, that I might preach Him among the brethren ; immediately I conferred *not* with flesh and blood :

"Neither went I up to Jerusalem to them that were apostles before me ; but I went into Arabia, and returned again unto Damascus.

"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

"But other of the apostles saw I none, save James the Lord's brother."

Imagine what Paul's manner was as he wrote the next verse, or what would have been his gesture and his look if he had uttered it before an audience :—

"Now the things which I write unto you, behold, before God, I lie not."

The reference of that clause is, of course, first to the verses immediately preceding, but they refer to the clause, "I conferred not with flesh and blood ;" and it goes back to the assertion, "I certify you, brethren, that the gospel which was preached of me is not after man ;

for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

2. The Epistle to the Galatians, which begins with the equivalent of a legal oath, ends with an autograph.

Paul says, "See how large a letter I have written unto you with mine own hand." Some scholars think that this means only that the concluding paragraph was written by Paul himself, but Dean Alford and many other commentators suppose that the whole epistle was in Paul's handwriting. At any rate, here is a most definite authentication at the end, and the document becomes thus, merely as a piece of historical evidence, very authoritative and peculiar, opening with a legal oath, and ending with an autograph. The Second Epistle to the Thessalonians ends with this significant attestation of all Paul's epistles: "The salutation of me, Paul, with mine own hand, which is the token in *every* epistle: so I write."

What are we to say of this testimony? There are young men who think that the topic I am discussing relates to a date so far gone by that we never can ascertain anything with certainty concerning it. But a document scripturally fixed is as good evidence now as it was the day it came into existence. The date of this document, for reasons I have given here previously, must be set down as between 54 and 58. All critics place it before the capture of Jerusalem, in the year 70. Many scholars put the date of Galatians at 54, but I will say only that it was before 58. When did Paul's conversion occur? Professor Keim puts it at 38, Ernest Rénan at 37. Paul says in this first chapter that immediately after his conversion he began to teach this gospel. That was twenty years before he wrote this letter.

3. This testimony, therefore, goes back to within three or five years of the date of the crucifixion.

Have we the testimony of eye-witnesses to the amazing facts which accompanied the foundation of Christianity? Infidels have tried to show that we have not; and that the New Testament literature can be accounted for upon the theory of myths and legends.

OVERTHROW OF THE MYTHICAL THEORY.

4. The famous mythical theory is completely overturned by modern scholarship, which now carries back the dates of the Pauline epistles to within three or five years of the crucifixion.

What more do we find in this marvellous document? It is very well proved by Paul's testimony that when Paul went up to Jerusalem he was authenticated by the other apostles as a missionary to the Gentiles. His view of the gospel became thoroughly known to James and Peter and John, and they gave him the right hand of fellowship, and sent him to the Gentiles as they themselves were sent to the Jews, or to those of the circumcision. What follows from that fact?

5. It follows that Paul's testimony concerning the fundamental ideas and facts of Christianity was equally the testimony of James and John and Peter.

6. It follows also that the testimony of Paul to the fact of his own inspiration was equally the testimony of John and James and Peter, who were immediate disciples of our Lord, and to whom, as we shall see later, we have reason to believe that special Divine assistance was promised.

You say Paul was no direct disciple of Christ, and ask how it can be proved that he taught by Divine authority? Here is his legal oath. I am not bringing it forward as proof, at the present stage of this discussion, of anything except that he believed that he taught by Divine revelation. I bring forward the additional proof that James and John and Peter indorsed Paul,

both in his views of the gospel and in his claims to have received them by revelation.

7. The testimony of the four great pillars of the ancient church goes back demonstrably to a period within three or five years of the crucifixion.

What is my chief question of to-day? Did Christ himself claim to teach by Divine authority? If Christ had been a mere man, a philosopher and nothing more, if he had not claimed to teach by Divine authority, and if that claim had not been impressed on his disciples by works such as strike the soul dumb, how could the apostles have come to this confident faith so near to the crucifixion? Strauss says we now know for certain that Christ performed no miracles. If that be the case, James and John and Peter knew for certain in 30 to 35 that Christ performed no miracles, and that there was nothing supernatural in the origin of Christianity.

8. The apostles believed for certain in 35 to 38 that Christ did perform miracles, that he was one sent supernaturally into history, and that his claims were justified by his words and his works.

9. If you adopt the opinion that our Lord made no claims to teach by Divine authority, if you assert that Christ was only a man, filled with the Divine Spirit, but performing no miracles, and exhibiting nothing supernatural in his career, how are you to account for the springing up of such testimony as this within five years of the crucifixion? How are you to account for the coincidence in the teachings of Paul and James and John and Peter, when they assert with one voice our Lord's Divine authority and his Divinity? (See "The Self-Revelation of Christ," by Professor John Kennedy, D.D., London, 1887, pp. 217-268.)

Not of man, Paul says, came his authority; and yet it came from the Lord Jesus Christ. We are told in certain circles that Christ was a man. We believe

this, but that He was more, immeasurably, transcendently more, we must believe if we are to account for this history. This document proves that between 35 and 38 Christianity was what it is to-day. It held the doctrine of a Divine Lord and of his speaking by inspiration and revelation. It held it on the basis, not merely of a diffusion of the Holy Spirit at Pentecost, but of a whole life of which the earlier apostles had been eye-witnesses. How are you to account for this testimony springing into existence at this date if there was nothing behind the crucifixion except what is merely human?

The rising of the mighty tidal wave of Christianity in history is an effect which must have had an adequate cause. When Christianity rose to such height that it toppled over the throne of the Cæsars, crossed the Middle Ages and the oceans, filled our continent at last, and so goes on to encircle the world, something happened to cause that tidal wave to ascend towards heaven, and something very definite and particular.

INSUFFICIENCY OF HUMANITARIAN HYPOTHESES.

Here, then, I stand before the testimony of this Epistle to the Galatians, and ask you to combine the authority of Paul with that of his associate apostles, and explain the origin of their faith at the date at which it was taught. The mythical theory is torn utterly to shreds by facts such as I have been reciting. Five years are not enough to account for the growth of myths and legends. Strauss said in his latest book that he could not account for them with less than three generations. He cannot have one generation; he cannot have half a generation. Paul's testimony, I repeat, goes back to within five years of the crucifixion at most, and probably to within three years of it; and he it was who held the clothes of those who martyred Stephen.

Was Paul, who had opportunity to know the facts, deceived? Was Peter, or John, or James, or Paul a dupe? Here is the literature containing the portraiture of the character of Christ, and it must have had an adequate cause. For one I have for years given up all doubt as to the substantial trustworthiness of the gospel history.

Here is the Epistle to the Hebrews, written undoubtedly within the first century, quoted by Clement in his history, to the church at Rome, and dated about 95. It may be that Paul wrote the Epistle to the Hebrews, it may be that some one else wrote it, but at any rate it is a document of the first century, and this is the way it opens—

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

“Hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also he made the worlds.”

“Who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high.”

A mere man? Is that the thought behind this literature?

A mere man? Is this all that we find behind the confidence of the apostles that they were teaching by Divine authority when they taught by revelation of Jesus Christ? Paul says in another place: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God which effectually worketh also in you that believe.”

If we prove the inspiration of any part of the Bible we can stand upon that part to prove the inspiration of the rest. Therefore I ask you to enter my theme by

the gate of these undisputed epistles and their testimony to the fact that our Lord claimed Divine authority. The picture of Christ drawn in the Gospels I hold must have proceeded from reality. It is a greater miracle to suppose that it was invented than to suppose it was drawn from historic verity. He who spake as never man spake claimed Divine authority.

10. These undisputed epistles, presenting the exact outlines of Christianity as we now have it, are among the supreme historic evidences that his immediate disciples understood our Lord not only to speak with Divine authority, but also to promise to them inspiration of an authoritative kind.

11. These epistles are also evidence that the apostles, after the day of Pentecost, claimed that they had received the promised gift of authoritative inspiration as teachers of religious truth.

12. This claim, as these epistles show, was supported by such amazing internal and external evidence of its justifiableness, that the earliest Christian churches were based upon it, and on that basis achieved their triumphs in the face of almost immeasurable opposition.

13. On the same basis of rendered reasons and in spite of the fiercest attacks, Christianity, under the law of the survival of the fittest, has stood and met every test of discussion and experience and triumphed for ages. On the same basis, it stands and triumphs to-day as it rules the world it is renovating.

ORDINARY AND EXTRAORDINARY INFLUENCES OF THE HOLY SPIRIT.

It will be noticed that I am not endeavouring to define the method of inspiration. On that point many of us fall into very great difficulties. The fact of inspiration, the fact of revelation, are the things to be maintained. It may be beyond man to ascertain the

methods. The question as to the amount of inspiration, and to some extent as to the degree of it, is a question among Christians themselves. The question as to the fact of it is a question between Christians and unbelievers. A detailed theory as to methods or even degrees of inspiration is both venturesome and unnecessary. I maintain the large statement that God was in Christ as in no other religious teacher known to the race, and that Christ received as of Divine authority the ancient Scriptures of the Jewish dispensation and promised Divine guidance to those who wrote the New Testament Scriptures; or that the Bible is a unit, and is all alive because the blood of our Lord's authority circulates through it all.

As one atmosphere upholds all clouds, so one Divine Spirit upholds all souls. As the air is in every cloud that floats, so God is in every finite being, whether among men or angels. Just as one wind may murmur in many trees, or make music in many æolian harps, so God's spirit breathes truth into all attuned consciences. This is guidance from on high; this is a Divine whisper in the depths of the soul; this is God in natural law. But by Scriptural inspiration I understand something far profounder than this. I understand a current of wind moving the clouds in a definite direction. I understand such an impulse of the Breath of the Universe upon spiritual æolian harps, that they speak out articulately the will of God. A more detailed theory as to the method of inspiration I care not to have. Of course, there is value in the faintest note from the harp touched by the Divine Spirit. If the impulse that flows from self-evident truth, if the touches of conscience which we experience were not in harmony with what is taught by inspiration, we could not receive it as divine in origin, for there is but one God and He does not contradict himself. Let us begin

the defence of the doctrine of inspiration by showing that there is nothing in it contrary to the still small Voice, nothing in it contrary to self-evident truth. When the mighty harps of the apostles are touched by the Divine breath so as to produce music audible from world's end to world's end, we may in a certain sense test even that music by the music in our own harps. It is God in us that speaks, as it is God in them. And yet the louder and more harmonious music has authority over any lower music coming from tangled cords. We are broken harps. In all teaching concerning the Christian consciousness it must be remembered that our natures have been much disarranged; and, therefore, when natures divinely arranged are swept by the Divine wind, we are to bring our harps into harmony with those loftier harps. A sense of what would be the utterance of our natures if they were whole abides in the depths of conscience, and next to the authority of Christ, that witness of the Spirit in our own spirits is the chief test of the reality of inspiration.

LECTURE III.
THE SUPERNATURAL IN CHRISTIANITY
AND CHRIST.

BOSTON HYMN.

CHRISTUS CONSUMMATOR.

SUNG AT TREMONT TEMPLE, AT THE 197TH BOSTON MONDAY LECTURE,
FEBRUARY 20, 1888.

1. IN the thunder, live and loud,
In the sunlight and the cloud,
Thou dost dwell and souls are free ;
We the waves and Thou the sea—
God, our Lord and Saviour be.
2. God who wert and art to come,
Of all spirits source and home,
Life of life and soul of soul,
In Thy breath the heavens roll—
In Thy mercy make us whole !
3. As the air enswathes the cloud,
So dost Thou all souls enshroud ;
As within the cloud the air,
Thou indweldest everywhere—
Lord, returning rebels spare !
4. God, O God, our guilt remove,
What Thou lovest make us love ;
Presence unescapable,
Thou to us art Heaven, or Hell—
Lord and Saviour, in us dwell !
5. By Thee filled, as air with light,
Absolute and Infinite,
We by Thee shot through and through,
Bliss or woe in Thee renew—
Fill us, Lord, as light the dew !

JOSEPH COOK.

*PRELUDE.*CHARLES DARWIN AND ASA GRAY IN
CONTRAST.

AGREEMENTS AND CONTRASTS OF DARWIN AND GRAY.

It is only a few days since we laid at rest, till the heavens be no more, a leader in science who called himself at once an evolutionist, a theist, and a believer in the Nicene Creed. Asa Gray forms such a contrast to Charles Darwin in the religious use which he made of the theory of evolution that it is eminently fitting that we should pause long and often at the side of his grave for devout meditation on the duties of those who would be true, on the one hand, to science in its best forms, and on the other, to revelation.

Darwin's life, 1809—1882, nearly coincides with Gray's, 1810—1888. It is now thirty years to a year since papers by Charles Darwin and Alfred Russell Wallace were simultaneously presented to a learned society in London broaching the theory of evolution. Our modern thought has been revolutionised in many departments by that theory. Nevertheless, I suppose the judgment of the soundest minds is that theism under the attack of the philosophy of evolution is to suffer not destruction, but only reconstruction. This was the judgment of Asa Gray; and it will be instructive for us to notice the contrasts between his positions and those of Darwin, especially as Darwin himself admits that no one understood the theory of evolution better than our great American botanist. Over and over in letters to Asa Gray, Darwin recognises him as the best expounder of the philosophy of evolu-

tion. "I have always said," he wrote to Gray, June 5, 1874, "that you were the man to hit the nail on the head." "I said in a former letter," he wrote September 10, 1860, "that you were a lawyer, but I made a gross mistake, I am sure that you are a poet. No, I will tell you what you are, a hybrid, a complex cross of lawyer, poet, naturalist, and theologian. Was there ever such a monster seen before?" ("Life of Darwin," vol. ii. p. 131.) Only such many-sided minds are fit to match the wants of our complex age.

AS TO THE ARGUMENT FOR DESIGN IN NATURE.

1. Asa Gray had a strong and Charles Darwin only a weak grasp on the argument for design in nature.

In 1860, Darwin writes to Gray this very significant piece of autobiography :—

"I grieve to say that I cannot honestly go as far as you do about Design. I am conscious that I am in an utterly hopeless muddle. I cannot think that the world, as we see it, is the result of chance; and yet I cannot look at each separate thing as the result of Design.

"To take a crucial example, you lead me to infer that you believe 'that variation has been led along certain beneficial lines.' I cannot believe this; and I think you would have to believe that the tail of the Fantail was led to vary in the number and direction of its feathers in order to gratify the caprice of a few men. Yet if the Fantail had been a wild bird, and had used its abnormal tail for some special end, as to sail before the wind, unlike other birds, every one would have said, 'what a beautiful and designed adaptation.' Again I say, I am, and shall ever remain, in a hopeless muddle." ("Life of Darwin," vol. ii. p. 146.)

Asa Gray, although not preeminently a philosopher, seems to have had a far stronger grasp upon philosophical truth, strictly so-called, than Darwin, who abhorred metaphysical arguments.

Gifted with probably a keener insight into the laws of the physical world than any man of his generation, more capable of observing minute facts and the laws indicated by them than any man since Newton, Charles.

Darwin often became confused and lost his way utterly in the region of first truths. He seemed to have little or no grasp upon the self-evident truth that every change must have an adequate cause; and so that life can proceed only from life, thought from thought, and will from will; that evolution must proceed from involution, and that adaptation of means to ends can be explained only as the result of Design.

AS TO THEIR COMPANIONS.

2. Charles Darwin had agnostic companions; Asa Gray, theistic.

Mr. Huxley has been perhaps more influenced by Darwin than Darwin by Huxley; but the agnosticism of Huxley, and especially the combativeness of this great observer and theoriser, I cannot say great philosopher, must have influenced Darwin. The circle which Darwin met as guests in his country-place, and especially the circle in which he moved when he went up to London from Down, was agnostic in conviction, and that creed was far more fashionable a few years since than it now is. In Darwin's later period it attained, perhaps, the climax of its power. Huxley called himself an agnostic, and so did Darwin, although at times leaning far towards theism. Darwin says of himself that when he wrote his book on the "Origin of Species" he deserved to be called a theist, but "now I prefer to call myself an agnostic." That was his final statement in the year 1881, the year before he died.

So far from agnosticism being the creed of learned men in London at the present time, Professor Huxley has been succeeded as president of the Royal Society at the Burlington House by the Rev. Professor Stokes, a man of the most earnest Christian convictions. When Professor Drummond was in this country last summer,

he said to me that no election was so much coveted by men of science in London as one to that presidency, and that the appointment of Professor Stokes, with his well-known progressive Christian positions, was one of the most significant signs of the times as to the attitude of philosophy of the esoteric kind in the circles of scientific men in the metropolis of the world. At Harvard University, however much the Spencerian philosophy may have been echoed in one or two quarters at Cambridge, there has never been a predominant school of agnosticism. Our great teachers of philosophy yonder on the Charles have been good theists, and undoubtedly Asa Gray was influenced by his companionships. When twenty-five years ago it was my fortune to study in Cambridge, I used to see there men who appeared to walk in the presence of the Invisible. There were at least seven men moving to and fro in the classic shades of Harvard who appeared to have seen God in natural law. They were Asa Gray, Jeffries Wyman, Professor Cooke, Francis Bowen, Benjamin Peirce, President Hill, Louis Agassiz. All these men held a philosophy which taught that natural law is only the constant method of the divine action. Agassiz, indeed, resisted the tendency of scientific men to accept some form of the theory of evolution. He regarded it as scientifically discredited by the absence of any remains of the missing links between earlier and later species. Darwin's reply was that the geological record was imperfect, and on that ground debate turned twenty-five years ago. There has been a reaction at Cambridge against any little ripples of agnosticism which have rolled across the sea of University thought there. One or two younger men, who were proud of the creed of mere agnosticism ten or fifteen years ago, have now become very reverent theists, to say the least.

"Our dear and admirable Huxley
Cannot explain to me why ducks lay,
Or rather, how into their eggs
Blunder potential wings and legs.
Who gets a hair's-breadth on by showing
That Something Else set all a-going?
Farther and farther back we push
From Moses and his burning bush;
Cry 'Art Thou there?' Above, below,
All nature mutters *yes and no!*
'Tis the old answer: we're agreed
Being from Being must proceed,
Life be Life's source."

LOWELL, *Heartsease and Rue*, p. 186.

AS TO THEIR ATTENTION TO RELIGIOUS TRUTH.

3. Not only as to their companions were Darwin and Asa Gray a striking contrast, but also in the degree of their attention to religious truth.

Through his whole life Asa Gray was a student of religion and of theology. His brain never became atrophied from disuse on these themes. But Darwin says in words here before me: "I have never systematically thought much on religion in relation to science or on morals in relation to society; and without steadily keeping my mind on such subjects for a long period, I am really incapable of writing anything worth publishing." (Vol. i. p. 276.) "I feel in some degree unwilling to express myself publicly on religious subjects, as I do not feel that I have thought deeply enough to justify publicity." (Page 275.) Darwin's son says of his father: "He did not give continuous systematic thought to religious questions." (Page 274.)

There was a great contrast between Darwin and Gray in their use of Sunday. Through a large part of his mature life, Darwin worked seven days each week, and every now and then was obliged to give himself vacations. He made little distinction between Sunday

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and any other day, and in the agnostic circle which was nearest him perhaps he might have been sneered at had he made the distinction.

4. There was a difference, of course, world-wide, between these two men in their faith in revelation.

Darwin was early educated according to the fashions of the Anglican establishment, but he wrote to a German student, in a hasty letter penned in his declining years: "For my part I do not believe there has ever been a revelation made."

On the contrary, the theistic form of the theory of evolution as held by Asa Gray, never disturbed his luminous Christian faith. He was a revered member of the historic church standing yonder under Washington's Elm in Cambridge, and was everywhere recognised as a Christian of great earnestness and even of aggressiveness, in spite of his familiarity with the attitude of sceptical thought throughout the world. His eloquent pastor and friend, the Rev. Dr. Alexander McKenzie, lately said of Asa Gray, in a memorial discourse:—

"The faith of his boyhood broadened into the faith of his manhood, but was true to itself in all its course. He enjoyed books of theology, and studied the questions of religious philosophy with the keenest delight. He was called to be the instructor of theologians, and with absorbing interest they hung upon his words, to have darkness changed to light, and fear to confidence, as he opened his commentary on science and religion. He entered the church here when he entered the college, and he taught in its school. He was faithful and reverent in its services. He read the Holy Scriptures, while he said, 'It cannot be that in all these years we have learned nothing new of their meaning and uses to us, and have nothing still to learn; nor can it be that we are not free to use what we learn in one line of study to limit, correct, or remodel the ideas which we obtain from another.' He was happy when in the East he found illustration of the Book, as the shepherd going before his flock which knew him and followed him. But his own life gave him continual illustration of its precepts. He felt that 'as brethren uniting in a common worship, we may honourably, edifyingly, and wisely use that which we should not have formulated, but may on due occasion

quality.' As he held that 'revelation in its essence concerns things moral and spiritual,' so did he hold that the essentials of worship are spirit and truth. He believed 'that revelation culminated, and for us most essentially consists, in the advent of a divine person, who, being made man, manifested the divine nature in union with the human; and that this manifestation constitutes Christianity.'

"Thus he made up his life of accomplishments and piety, 'with gladness and singleness of heart, praising God, and having favour with all the people.' It was good preparation for the years which have no end. The snow was white about his grave, and the winter sky was clear and cloudless over it, when we laid him to his rest, with the living green around him. We knew he was not there. 'For Thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.'

"He knew the constancy of truth, and he liked the creed which the faith of centuries has hallowed."—*Sermon in Appleton Chapel, Harvard College, February 12, 1888, pp. 28-30.*

Of Benjamin Peirce, one of Asa Gray's companions, and the foremost American mathematician of our time, the venerable Dr. Peabody, formerly preacher of Harvard University, says:—

"He always felt with adoring awe that the mathematician enters, as none else can, into the intimate thought of God. He was a theist and a Christian. Conversant with the various phases of scientific unbelief, and familiar with the historic grounds of scepticism, he maintained through life an unshaken belief in the Supreme Creator and in his self-revelation in Jesus Christ."—*Harvard Reminiscences, p. 186.*

AS TO THE GROWTH OF SOUL IN OLD AGE.

5. As to the growth of the soul in old age, these men stand in profound contrast.

Darwin lost his interest in nearly everything except observation of physical facts. Music and poetry became almost nothing to him. He says of himself that his insensibility to distinctively religious emotion and argument is not to be quoted against that kind of evidence, any more than the insensibility of some people to different colours is to be quoted against the universal perception by the human race of such colours. His

self-culture was by no means as well-balanced as Asa Gray's. Giant as Darwin was, he to some extent became one-sided through long devotion to a single specialty. The mind of a mere specialist has only sectional completeness. I would say no word against specialists; they should be revered as the men who mine far into the earth; but it is not best always to live at the bottom of a well. Sometimes they should come to the curbstone and look abroad upon the earth and stars. Asa Gray did that oftener than Darwin, and so retained on the whole a better grasp upon modern thought.

AS TO LEADERSHIP IN THE PHILOSOPHY OF EVOLUTION.

6. It is Asa Gray as a theist, rather than Darwin as a bewildered agnostic, that the advance of science lifts to a position of leadership of a new generation in the discussion of the philosophy of evolution.

What I want to emphasise chiefly is the position of the new generation which has arisen since evolution was broached as a philosophy. Here is a book entitled "The Ethical Import of Darwinism," which I am very glad to recommend to every young student of metaphysic or ethics. It is by a distinguished teacher of Cornell University, Professor J. Gould Schurman, recently a professor in the University at Halifax in the British Provinces, where I once happened to be his guest. He was a pupil of Martineau and Lotze. This book is dedicated to Martineau in most beautiful words. The keenest defender of Darwinism could not accuse Professor Schurman of unfairness in his representation of that scheme of thought. This book shows the position of the new generation, certainly so far as it has been led by Lotze and not by Spencer. After thirty years of discussion what have we to criticise in the Darwinian theory? What we insist upon now in the new gene-

ration is that Darwinism shall give us an account not merely of the *survival* of the fittest, but of the *arrival* of the fittest, and that, except in the form in which Asa Gray held the theory, it never has done.

Professor Schurman, in a highly suggestive passage, writes as follows :—

“Natural selection produces nothing; it only culls from what is already in existence. The survival of the fittest is an eliminative, not an originative process. And yet it is the explication of this apparently subsidiary process that constitutes Darwinism. The fact of variations in organic beings having been demonstrated from the experience of breeders, the sphinx of science was the problem of their accumulation into specific characters. It was not the business of biology to consider what the fact of variations implied. That falls to philosophy, whose function it is to examine the starting-points and first principles with which the various sciences uncritically set about their specific task.

“*The survival of the fittest, I repeat, does not explain the arrival of the fittest.* Natural selection is a term connoting the fact that of the innumerable variations occurring in organisms only the most beneficial are preserved, but it indicates nothing concerning the origin or nature of these variations. As in them, however, is enveloped all that is subsequently developed, they form the sole ground for philosophising in connection with Darwinian science.

“Professor Huxley goes on to say, ‘It is quite conceivable that every species tends to produce varieties of a limited number and kind, and that the effect of natural selection is to favour the development of some of these, while it opposes the development of others along their predetermined line of modification.’ This limitation of the number of variations and predetermination of their character are conceptions, foreign, I believe, to Darwin’s habitual mode of thought, but they may now be considered tenets of the school; and Professor Asa Gray, adopting categorically the suggestion of Professor Huxley, declares, ‘The facts, so far as I can judge, do not support the assumption of every-sided and indifferent variations.’” (Professor Schurman, “The Ethical Import of Darwinism,” pp. 78-83. See also Professor Cope on the “Origin of the Fittest.”)

THE ARRIVAL OF THE FITTEST, EXPLAINED ONLY BY THEISTIC EVOLUTION.

Variations occur in individuals, those individuals

struggle or existence, they compete with each other, the fittest survives. How do variations originate? That is a fair question, and it has never been treated with any great candour by Darwinian philosophers. Even Huxley passes over it in a rather furtive manner. And Darwin says, when asked how the variations originated, that they came into existence spontaneously. What does he mean by that word? Does he intend to inculcate the proposition that the universe is governed by chance? By no means. Professor Huxley says: "Variations we call spontaneous, because we are ignorant of their causation." "When Darwin uses the word spontaneous concerning the origin of variations, he merely means that he is ignorant of the cause of that which is there dormant." But, years ago, Asa Gray said: "A sufficient cause and rational explanation of organic forms must include that inscrutable something which produces, as well as that which results in the survival of the fittest." Asa Gray taught years ago precisely what Professor Schurman teaches now, that the survival of the fittest does not explain that inscrutable something which causes the arrival of the fittest. But he said also, and Darwin was pleased with the remark: "Let us recognise Darwin's great service to natural science in bringing back to it teleology; so that instead of having morphology *versus* teleology, we shall have morphology wedded to teleology." ("Life of Darwin," ii. p. 367.) In the final outcome of their lives, however, this great service to the philosophy of evolution was performed by Gray rather than by Darwin. It was Asa Gray who affirmed that these variations contain the whole gist of the matter and that they have been "providentially led along beneficial lines of design." (See "Darwiniana," by Professor Asa Gray, especially Article xiii. on Evolutionary Teleology.) It is this thoroughly theistic doctrine which has survived.

examination and contest. Asa Gray and Hermann Lotze, therefore, are much more nearly the leaders of the new generation in philosophy connected with natural history than are Charles Darwin and Herbert Spencer.

HERMANN LOTZE ON GOD IN NATURAL LAW.

Hermann Lotze was never carried off his feet by the fashionable, crude forms of agnostic speculation in support of the theory of evolution. Here at the side of Asa Gray's last resting-place, let me read a few of Lotze's great sentences on the most vexed philosophical question of our age. Last summer at Lake George, under the beeches of my native acres, I spent much time on Lotze's "*Microcosmus*," and copied out epigram after epigram that I might pin them to the walls of my study, and refresh my thought occasionally by reading wisdom which I believe to go to the centre of this modern discussion as to evolution:—

"Whatever mode of creation God may have chosen, none avails to loosen the dependence of the universe on Him, none to bind it more closely to Him." ("*Microcosmus*," i. 527.)

"All the laws of mechanism in nature are but the very will of the universal soul." (i. 396.)

"The nature of things and their capacity of action are a nonentity without God." (ii. 132.)

"Nature never works without the concurrence of God." (ii. 133.)

"The sphere of mechanism is unbounded, but its significance everywhere subordinate." (ii. 724.)

"The whole sum of nature can be nothing else than the condition for the realisation of Good, can be as it is only because thus in it the infinite worth of the Good manifested itself. The unsearchable wisdom of God is the source of all finite forms." (i. 396, 397.)

This is a philosophy as old as Leibnitz, as old as Aristotle, as old as the Holy Scriptures, and yet quite abreast of the keenest modern thought.

England never has been great in philosophy strictly so-called. Scotland has been great; Germany has

been great ; it remains to be proved whether America will be great. My conviction is that it is safest for you to look to Germany or Scotland and not to England, for philosophical instruction. England is great in physical science, and in political science, and in ruling a large part of the country ; but for some reason, while England develops Newtons and Shakespeares and Chathams, she develops no Kants, no Leibnitzes, no Lotzes. The fogs of London appear to interfere with the grasp on first principles. This is a very significant fact when you remember that it has characterised ten generations of English thinkers. Great as England is in every other department, she is a pigmy compared with Scotland or Germany in the discussion of fundamental, philosophical truths. We shall outgrow Spencer ; but not in my time, nor in the time of the youngest here, shall we outgrow Hermann Lotze.

At Asa Gray's grave, therefore, in this solemn hour, and looking, as he did, the whole scientific world in the face, let us each repeat his holy creed :—

“ I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ.

And I believe in the Holy Ghost, the Lord and Giver of life.

And I look for the resurrection of the dead, and the life of the world to come. Amen.”

This was the attitude of Asa Gray thirty years after the arrival in the world of the Darwinian theory. The arrival of the fittest is to be explained only by the action of God's right hand.

LECTURE.

THE SUPERNATURAL IN CHRISTIANITY AND
CHRIST.

SUPERHUMAN ELEMENTS IN THE NEW TESTAMENT.

THE necessity of a vicarious atonement is intrinsically a loftier thought than ever occurred to Plato. The philosophy of the plan of salvation overtops the highest results of both ancient and modern speculation as the sky does the sea. There is something palpably superhuman in the scheme of the doctrines found in the New Testament concerning an atonement as the divine method of securing man's deliverance from both the love and the guilt of sin. The ranges of thought in the New Testament are undoubtedly the highest to which man's mind has ever been admitted. The doctrines of this book seem worthy of God. It is not contrary to the fitness of things that miracles should have been performed, as attestations of their divine origin.

A superhuman philosophy must flow from a superhuman source. There certainly exists in the New Testament literature a philosophy of man's relations to God so utterly unmatched elsewhere in depth and loftiness and in spiritual fruitfulness, age after age, that it strikes the ablest men as superhuman. "The Sermon on the Mount," Daniel Webster said, on his death-bed, "cannot be a merely human production. This belief enters into the depth of my conscience. The whole history of man proves it." He caused these words to be inscribed on his tombstone. "The gospel," said Rousseau, "has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be

more astonishing than the hero. If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God." "Who among the disciples of Jesus, or among the proselytes," asks John Stuart Mill, "was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul." (*Essays on Theism*.)

Divine ideals of life must proceed from a divine source. The New Testament is full of ideals of character that dazzle all others. The necessity of the new birth, the possibility of human pardon, the brotherhood of men, the Fatherhood of God, the bliss of self-sacrifice, the balanced ecstasy of the life of man in God and of God in man are ideals which have been justified in the experience of the ages as no others have ever been.

These amazing doctrines, these astonishing ideals are actually in the New Testament. No amount of critical hardihood can obscure the fact that they are really there.

Whose were these doctrines? Whose were these ideals?

They were the doctrines of Him of whose life the four Gospels are historically known to contain a Portraiture.

They were the ideals which He taught, and which, according to the Gospels, His life exemplified.

The height of a fountain indicates the height of its source. The character of these doctrines and these ideals exhibits the character of the soul from which they proceeded. These are the doctrines. These are the ideals. Once they did not exist in history. Their coming into existence was an event requiring an adequate cause. That cause must be a Source higher than the Fountain which flows from it. But there is

the Fountain. We touch and handle it in the New Testament doctrines and ideals. It plainly overtops humanity.

Giving to criticism, therefore, all latitude and freedom that any reasonable investigation can claim, these two stupendous historic facts remain, as I hold, completely unassailable, and, indeed, it may almost be said that they are now no longer seriously assailed:—

1. The literature of the New Testament is proof that Christ spoke as never man spake.

2. It is also proof that He was what never man was.

But, if no more than these two propositions could be established, it would follow from them that—

3. In the person and teaching of Christ we have an example of both revelation and inspiration.

ONE GOSPEL BEFORE THE FOUR GOSPELS.

What was Christ's testimony concerning himself? Do the four Gospels accurately transmit to us that testimony?

As He left no writings, we must learn from the institutions He founded and from his apostles what Christ's testimony concerning himself was.

1. There is no doubt that the Christian church began its career not many days after the crucifixion, and based itself upon the doctrines and ideals of Christ and upon the assertion that these had been supernaturally attested by his resurrection.

2. There is no doubt that the church of Christ held at the outset, in outline, the doctrines and ideals it holds to-day.

3. The oldest known Epistle written to one of the Christian churches, namely that of the Apostle Paul to the Galatians, begins, as we have seen, with the equivalent of a legal oath, and ends with an autographic attestation of its genuineness.

4. It contains the whole substance of the history recorded in the Gospels.

5. Its date is about 54 to 58, and it carries back the Apostle's testimony to the time of his conversion to Christianity, or about 34 to 38, that is, to within a very few years of the crucifixion.

6. This Epistle, as we have seen, contains evidence that the Apostles James, Peter, and John gave to Paul their fellowship, so that his testimony becomes their testimony to the chief facts on which Christianity was founded.

7. One of the very earliest written accounts that exists of the origin of Christianity is in this Epistle of St. Paul to the Galatians, and is so attested by three other apostles that we may say that *the Gospel according to the Four Apostles was in existence in written form before the Gospels of the four Evangelists.*

8. In this state of the facts, the question as to the exact date of the four Gospels, within the limits of a generation, is a comparatively unimportant one, for it is certain that the substance of the Gospels was taught by the four apostles at the very outset of the career of the Christian churches.

The literature of the New Testament, according to the best authorities, all of it came into existence between the years 50 and 100. Three of the Gospels were almost certainly in existence before the year 70. But St. Paul's letters to the Galatians was in circulation before the year 60, and its testimony to what he taught goes back to 38 or possibly 34.

ONE GOSPEL AFTER THE FOUR GOSPELS.

9. St. Luke affirms that many undertook to write out the record of the origin of the faith of the churches. No doubt there was an oral transmission of testimony for

some few years, but, while the apostles lived, no important parts of the history can have been lost or distorted, for they justified it jointly and minutely and in all the churches.

10. It must be that Paul and Peter and James and John taught the same truths, for, except on the supposition that they did so, we cannot account for the unity of the early Christian churches in their faith, and that unity is a great historic fact. It was a unity often assailed, a unity that triumphed over scepticism, over internal schisms, and maintained itself until the canon of the New Testament was fixed.

11. The four Gospels were finally approved by the very churches which the apostles taught and by those who knew the facts. These Gospels could not have been esteemed canonical and lifted to the position of a rule of faith and practice if they had been contrary to the testimony of the apostolic eye-witnesses.

An apocryphal New Testament was sloughed off by the early church. There was a very careful sifting of documents in those early years. It was a time following Tacitus and Livy. There were plenty of libraries. Christianity did not arise in a corner. The eye-witnesses of the life of our Lord must have testified to that which they saw and heard, and their oral testimony circulated through the churches would have been itself an authority. When combined with written records it would have yet greater authority. When combined with apostolic power of working miracles, it must have been received as of infallible authority. The continuity and unity of the apostolic testimony leads up to the adoption of the four Gospels as authoritative. The early church was so careful in sifting the evidence, that the highest scholarship is authorised, on the basis of the continuity and unity of the apostolic testimony, in asking you to stand without a tremor on the canonical gospels as

having behind them the authority of a multitude of eye-witnesses.

12. As De Wette, once called the universal doubter, said on his death-bed, there is more evidence of the historic reality of the resurrection than we could have expected, even in view of the importance the Christian church gives to the reality of that event. There is more evidence than we could have expected concerning all the facts as to the origin of Christianity. And I will say deliberately with De Wette that, although there may be a mystery in the mode and manner of the resurrection, we can no more bring the fact of the resurrection into doubt by historic evidence than we can the assassination of Cæsar.

STORRS AND MARTINEAU ON THE SUPERNATURAL IN CHRISTIANITY AND CHRIST.

Do you say that the resurrection was a miracle and recoil from the demand it makes on your respect for evidence? I hold in my hand the most eloquent book on the Christian evidences that America has thus far produced. Chrysostom, had he lived in our time, could not have spoken in more golden phrase than Dr. Storrs has here on the divine origin of Christianity. The chapters roll on like great anthems, musical, devout, learned; nowhere inflated, everywhere candid. If you are shocked as you come face to face with miracle, will you notice what you are obliged to face when you admit only the accuracy in outline of this historic portraiture in the Gospel. There is the picture of the character of Christ, and in his wisdom, the consistency of his course, and most especially in his sinlessness, He is in himself the supreme miracle. Should we not expect miracles in connection with the career of a Person so superhuman? Dr. Storrs, however, brings forward the whole history of Christianity from the crucifixion to the

present as attesting our Lord's prophecy that if He were raised up He would draw all men unto him. Our Lord did assuredly make that prophecy in the darkest hour of an incomprehensible career. The prophecy was made and it has been fulfilled.

"If," says Dr. Storrs, "one could walk along some luminous bridge of star-beams, up to the orb in which the strange effluence has its source, he could not be surprised to find there, at last, the original effulgence in an unwasting splendour. If one walks along the path, over many lands, through darkened centuries, which Christianity has brightened with glowing lights, and on which she has strewn astonishing victories, he can hardly be amazed when he finds at the outset the deaf hearing, the blind seeing, the dumb made to speak, and the poor hearing the word of life. It will be to him harmonious as music, though loftier than the chiming suns, to see the Lord of this religion arising from the grave, and ascending in illustrious triumph to heaven!" (Lectures on "The Divine Origin of Christianity," p. 354.)

If you say that is an evangelical presentation of the theme, let me read side by side with it, and I do so deliberately for the sake of contrast, James Martineau's equally eloquent recognition of historic fact; I cannot say equally profound, for he does not appear to me to go to the extent which his premises should lead him. But if you go as far as he does you will admit inspiration, for you will admit a revelation of God in Christ. James Martineau, now the foremost ethical philosopher of the English-speaking world, uses this language, which, once heard and understood, will not soon be forgotten:—

"The grand objects of the physical universe, discernible from every latitude, look in at the understanding of all nations, and secure the unity of Science. And the glorious persons of human history, imperishable from the traditions of every civilised people, keeping their sublime glance upon the Conscience of ages create the unity of Faith. And if it hath pleased God the Creator to fit up one system with one Sun, to make the daylight of several worlds; so it may fitly have pleased God the Revealer to kindle amid the ecliptic of history One Divine Soul, to glorify whatever lies within the great

year of his moral Providence and represent the Father of Lights. The exhibition of Christ as his Moral Image has maintained in the souls of men a common spiritual type, to correct the aberrations of their individuality, to unite the humblest and the highest, to merge all minds into one family,—and that the family of God.” (“Miscellanies,” Boston, ed. 1852, p. 280.)

Let London and Paris and Berlin and Boston rise to the height of this outlook of Martineau and there will follow such new breadth of vision that the ages will need no other proof than open spiritual eyes will give that Christ was in himself a Revelation and that He spoke by Inspiration of the Most High.

How does the New Testament depict the personality of Christ? As existing *before* his incarnation, as revealing God *during* his incarnation, as entering upon an eternal kingdom *after* his incarnation. Martineau, in the language which I have read to you, sees in Christ only a human soul, utterly obedient to God, and so revealing the Divine image. And yet as this and as no more Martineau would make Christ the centre of our moral system. He has the right to do so. But we who receive what we hold to be the undiluted teaching of the New Testament, regard the personality of our Lord as extending from eternity to eternity. You say that these thoughts are too overwhelming for philosophy. They are in the Scriptures; they are nowhere else. They are in no other scheme of religious thought. From eternity, He was one with God and was God, so we think the New Testament teaches. And as conscience always demands to be obeyed unconditionally, and as no human creature ever did obey conscience thus, it would seem that the creation itself was not perfect until God brought into existence one who did obey conscience perfectly. Christ, then, was the creation at its climax, because He was man at his climax. And yet, as such, He was not man merely; He was God manifested in completeness in moral and religious respects, so far as human needs.

extend. And after this incarnation an eternal kingdom begins. The Holy Ghost is as much Christ present in us as his breath, when He breathed upon the disciples, was his own. "He breathed upon them and said, 'Receive ye the gift of the Holy Ghost.'" This act no more revealed the personal activity of our Lord than the day of Pentecost did, or than the successive days of spiritual refreshing have done in the history of the church age after age.

Our Lord is not three, and Orthodoxy does not believe that there are three Gods. It is juvenile to say that Orthodoxy contradicts itself and says that there are three Gods and yet that there is only one God. It is self-evident there cannot be three Gods in the same sense in which there is but one. We believe that the Father, the Son, and the Holy Ghost are one God, and yet that each has a peculiarity incommunicable to the other. Thought, choice, and emotion are in one soul, although each has a peculiarity incommunicable to the other. This is a very poor illustration on many points, but a good one on one point. There may be unity, there may be trinity, in one personality.

We conceive of our Lord as having had authority to make prophecies as to the success of Christianity, as having had authority to affirm that He had yet many things to teach his disciples, and to promise that He would be with his followers to the end of time.

THE FULFILLED PROPHECIES OF OUR LORD.

There was a prophecy, not merely of the outpouring of the Holy Spirit, a prediction fulfilled at Pentecost; but there was a prediction of the crucifixion and of the resurrection itself. There was a prophecy concerning the career of Judas; there was a prophecy concerning the destruction of Jerusalem; there was a prophecy concerning the ultimate universal triumphs of Christ.

tianity. Who doubts that the predictions of Christ concerning the destruction of Jerusalem were made before the event and were fulfilled to the letter? You have read in the pages of Josephus how men swallowed gold to preserve it, in the siege of Jerusalem by Titus, and were torn in pieces by the Roman soldiers that the gold might be recovered. You have read of the mother who in that siege ate the flesh of her own infant. There was one who said: "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." After repeated visits, when I stood alone on the Mount of Olives and shut my eyes in the fulness of the light of the noon, and recalled the history of the siege of Jerusalem, I often felt myself approaching a fever through the power of the historical associations. "There shall be such suffering in those days," our Lord said, "as has not been before from the beginning, and except the Lord should shorten those days, no flesh should survive." He gave his disciples distinct directions what to do in that siege. They were to escape; they were to pray that their flight might not be on a Sabbath,—a little incident, by the way, showing that our Lord intended that the Lord's day should be observed as a day of rest.

The fulfilled prophecies of our Lord is a topic that haunts me.

It has been well said that the fulfilment of prophecy is a kind of evidence peculiarly well fitted to convince those who are the most unwilling to admit the reality of the supernatural. The fact that a prediction has been made at a certain date and by a certain person may be established like any other fact of history. The fact that events in the field of the prophecy have taken a certain course may be established in the same way. There is nothing supernatural in either of these facts taken alone. When they are placed side by side and,

found to correspond as prediction and fulfilment, then the supernatural appears. The fulfilled prophecies of Christ were among the chief forces which gave the apostles their faith and courage. According to the Gospels, He who made these prophecies intended that they should become, when fulfilled, an impregnable basis of confidence in his testimony concerning himself. "Now I have told you before it has come to pass that when it is come to pass ye may believe." These words of his show what He who spake as never man spake thought of the evidential value of prophecy considered as definite prediction.

The external and internal evidences of the supernatural origin of Christianity are the two sides of an arch which have, as their key-stone, the veracity of Christ's testimony concerning Himself. Even if the Gospels are at first received as an authentic record of that testimony only in outline, there can be no reasonable doubt on three points of supreme moment:—

1. He and only He through whom the superhuman doctrines and ideals of Christianity came into the world exemplified them in his life.

2. He whose sinlessness and wisdom are the supreme miracles of history, himself made the claim that He wrought miracles and taught by Divine authority.

3. The prophecies which the Gospels record as having proceeded from Him, as well as those of the earlier Scriptures, which He interpreted as having reference to Himself, have been fulfilled.

But whoever admits these points and retains his reverence for evidence will go farther and attain, if both logical and devout, the full and rejoicing faith of the Christian centuries.

Our conclusion, now that the mythical theory concerning the origin of the four Gospels has been

completely overthrown, is and must be that the historic actuality of the events recorded in these amazing documents stands forth as the supreme proof of the reality both of Revelation and Inspiration. The fact that the Gospels contain a trustworthy account of Christ's testimony concerning himself is established. That testimony is a part of the historic Portraiture which the Gospels delineate and which has transformed the ages.

The supreme evidence on which faith in Christianity rests is not only the veracity of Christ, but the veracity of God in Christ.

Age after age the doctrines and ideals of Christ, when reduced to practice, have produced wholly unparalleled beneficent results. Under heaven and among men there has been discovered no way in which, without violence to self-evident truth, deliverance may be obtained from the love and guilt of sin, except that method which He taught when He proclaimed Himself the Way, the Truth, and the Life.

God is in the Bible as in no other book, for the Bible, as no other book, brings us to God. But Christ is the Commencement, the Continuation, and the Consummation of all the Scriptures. God is in Christ's words as in no others; for Christ's words as no others bring us to God.

I therefore stand on the historic fact of the self-revelation of God in Christ through prophecy, through superhuman wisdom, through sinlessness, and I say that here God spake authoritatively to men. In Christ is infallible spiritual guidance, unless God means to mislead us, as to the Way of salvation. Such Divine attestations,—is it conceivable that God would have put them upon a lie? Ye believe in God; ye do well. Believe also in Christ whose Divine mission God hath attested.

LECTURE IV.

**CHRIST'S ESTIMATE OF THE OLD
TESTAMENT SCRIPTURES.**

BOSTON HYMN.

FOR OUTDOOR PREACHERS.

SUNG AT TREMONT TEMPLE, AT THE 198TH BOSTON LECTURE,
FEBRUARY 27, 1888.

1. O Thou who in the wilderness
The sheep unshepherded didst bless,
By whom the hungry hosts were fed
With heavenly and with earthly bread,
Help us beside all streams to sow,
And preach Thy word where'er we go.
2. Thou who within the Temple gate
Didst cry aloud, midst envious hate ;
Thou who from human haunts afar
Didst teach the thousands gathered there ;
O bless Thy servants who proclaim
In every place Thy wondrous name.
3. May voices in the wilderness
Still with glad news the nations bless ;
And, as of old, in deserts cry :
Repent, God's kingdom draweth nigh !
And though Thy foes with wrath shall flame,
Help us the gospel to proclaim.
4. Mid earth's confusion, scoffing, doubt,
Still may Thy wisdom cry without,
And, where the chiefest concourse rolls,
Renew her call to dying souls ;
Nor fear the prison, nor the chain,
While sounding loud the Saviour's name.
5. And now behold the threatenings, Lord,
And boldness grant to speak Thy word ;
Stretch forth Thy mighty hand divine,
Bid light through all the nations shine ;
Grant us Thy power, for help we call ;
May Thy great grace be on us all !

H. L. HASTINGS.

PRELUDE.

FREE SPEECH ON PUBLIC GROUNDS.

CENSORSHIP OF PRESS, PLATFORM, AND PULPIT.

A CENSORSHIP of the press would not be endured in Boston for an hour. But, for precisely the same reasons which make paternal restriction of the freedom of the press odious and dangerous, a censorship of the platform and of the pulpit ought to fill every honest citizen with the indignation of ten men. Suppose that no one could print a newspaper in Boston without permission from the municipal government? What if an attempt were made to limit the sales of your newspapers to private establishments, or to certain public halls hired for the purpose of such sale? What if the press had no freedom to distribute its issues on the Common and public grounds? Unlicensed printing is a greater danger than unlicensed free speech, in a community that can read. Something might be said in military times in support of such an ordinance, and yet American sentiment would soon become uneasy and ultimately explosive if there were any serious effort made on the part of officials to extend such an ordinance into the average days of peace. It might be said that if you license one man to print a newspaper you must license another, and that if you have no sieve through which to pass fanatics and eccentrics, all kinds of mischievous doctrines will be publicly taught with impunity. A license, it might be claimed, should be required for printing in order that the abuse of free printing may be avoided. This, however, would raise a very old question, one very hotly debated at about the time Boston was founded. In 1644, or some four years from

the time the corner-stone of this city was laid, John Milton published his famous tractate, entitled "A Plea for Unlicensed Printing." Seven years after this city was commenced Jeremy Taylor published a celebrated argument called "A Defence of the Liberty of Prophecy." Both papers have become classics in our literature. It is humiliating for me at this late day, and standing on a Boston platform, and speaking in the presence of some of the fathers of the city, who know what our liberty has cost, to be obliged to defend once more John Milton's positions. I assume here this morning that you all believe in the liberty of unlicensed printing for John Milton was the first American. We have just put up a window to him in St. Margaret's near Westminster Abbey, the gift of a good citizen of Philadelphia, with Archdeacon Farrar to deliver the oration, and our revered New England poet, Whittier, to utter a holy word of benediction in the form of song. I will strike, therefore, as our key-notes this morning, these old tractates of Milton and of Jeremy Taylor, on unlicensed printing and unlicensed free speech. We have had these privileges two hundred years and more, and they have proved safeguards of civil and religious liberty. The right of peaceable assembly, the right of orderly public, free discussion, I maintain, is the chief bulwark of American institutions, and must not be interfered with by any remnants of paternal government imported from abroad.

PROFESSOR PHELPS ON THE GRIP OF THE JESUIT.

You think I speak with the hot blood—of youth, I was about to say, for I feel young on this theme; but take the words of our Nestor among religious disputants, Professor Phelps of Andover. He said in 1885: "Paternal restriction of free speech on Boston Common is as much out of place there as a whipping-post." Will you

hiss Austin Phelps? He goes on to say that "in Prague and Vienna there was passed a law requiring that preachers must ask leave of the police to hold a religious service, a very harmless law when harmlessly administered. But practically that law in Prague and Vienna is often a gag to Protestant preachers. The grip of the Jesuit is hidden in the glove of a policeman." I have not said that, but one of the fathers of New England theology in its present form has said it. (See "Congregationalist" for July 23, 1885.)

Every liberty I ask for myself I will give to every man of any creed, who will keep the peace, speak only to an orderly and decorous assembly, and observe the restrictions of statute law. Ample is the statute law in its power to repress the abuses of unlicensed printing. Ample, as I expect to show, is the power of the statute law of this Commonwealth to repress the abuses of free speech. And the commencement of the discussion on this matter ought to be a distinction between the use and the abuse of unlicensed preaching.

What is the ordinance for the repeal of which so many hundreds of our best citizens have petitioned? It was originally passed in this city in 1862, in war times, and may have had more or less excuse in the time of the draft riots. At present it stands on our statute books (Revised Ordinances of the city of Boston, 1885) in these words: "No person shall, except by the permission of the mayor, deliver a sermon, lecture, address, or discourse on the Common or other public grounds."

USE AND ABUSE OF FREE SPEECH.

This is a restriction, not of the abuse of free speech, but of the use of it. As an eminent lawyer showed the other evening, in a hearing on this topic before the city government, a close construction of the ordinance would prevent a man discussing with any elaborateness

any topic of religion, or politics, or social life, on the Common. What is a discourse? This very broad term has been so interpreted as to cause the arrest of the author of the hymn we have just sung, for reading without note or comment passages from three chapters of the Bible, yonder on Flagstaff Hill. What is a sermon? It is, according to the dictionary, a discourse intended to give religious instruction. What is an address? A short exhortation is an address. A brief speech at a political meeting is an address. If an audience calls out a speaker not licensed for the occasion, and he makes his bow and adds a few words as courteous response to the invitation, he has made an address, and for that he may be arrested. If an exhorter, at the close of a religious service, wishes to add a few words to the sermon, he cannot do so, for he is gagged by that ordinance. The preacher may have a commission from the mayor, under a tent yonder on the Common, but if some penitent in the audience wishes to rise and state to the assembly that he purposes to reform his life, to make restitution, to serve God, he must have a permit from the mayor to confess his sins. That is a fair interpretation of this ordinance. I confess that, though I was born outside of New England, there is New England blood enough in my veins by descent to make me indignant over such an ordinance, when I know that there has been no violation of the peace by the ministers who have been arrested on the Common under it.

MR. DAVIS'S IMPRISONMENT FOR PREACHING ON BOSTON
COMMON.

The chairman of this Lectureship has been fined for preaching on the Common; the editor who wrote our hymn of this morning has been in jail for preaching there; and we know what a tragedy has been enacted

in the case of a sub-master of the Boston Latin School, a college mate of my own at Harvard, a most self-sacrificing missionary in the North End, approved by all who watched his work, and last of all, a really eminent evangelist in the lumber woods of Michigan. There are, in his case, certain pathetic circumstances which I dare not permit myself wholly to pass over without a little detail.

Here is a building with a fence ten feet high around it. Inside the fence are chained a dozen of the thirstiest bloodhounds and bull-dogs that the market can supply. Within that building forty young women lead the lives of slaves to the accursed passions of men of the most barbarous modern type. When lately a daughter of a preacher, attracted by an offer of high wages, went to one of the towns in the lumber woods in which such houses as these exist, and when she found herself face to face with Gehenna in her prison, she made appeal to the first man who appeared to have a spark of human tenderness left in him, fell on her knees and besought him to rescue her. At last her entreaties penetrated his befogged intellect and dulled moral sense. He went out and induced a friend to assist him, and then the two, with loaded revolvers in their hands, entered the building, led her out, and sent her home to her mother. These facts are attested by a home missionary. What am I reading from? A leaflet of the Woman's Christian Temperance Union, issued under the authority of one of the superintendents, Mrs. Petra, and her secretary, and thoroughly authenticated as having the indorsement of that great national organisation, which is doing as much for the elevation of women as any ten other organisations ever known to history. "Who can tell," this document concludes, "the story of one young girl, who, in trying to scale that high board fence, was caught by the bull-dogs and was nearly torn to pieces.

and then kicked by the keeper of the place till she died?"

Mr. Puddefoot, whom most of you know as a man of singular eloquence and genius, first gave me an account of the bull-dogs and of the fences of those unreportably infamous houses of the lumber woods. This leaflet gave me my next information. And what have I here indorsed on it? Language which I assure you went to my heart. I read here in the handwriting of Mr. Davis, now behind the bars of Charles Street jail: "It is affirmed by newspaper experts that 7,000 girls are annually destroyed in the dance-house brothels of Michigan and Wisconsin. This will give a little insight at a glance into our work for woodmen. I am interested for the souls of men and women in these regions."

Why is he not there? Why is he not at this moment prosecuting the holy work to which Providence called him, among the lumber camps of the great lake region? He has been incarcerated by the city of Boston. For what? For preaching the gospel to the poor on Boston Common without a permit from the mayor. He has been incarcerated under an ordinance of your city, and held back from this glorious work, because the effect of preaching is feared by a city government, which, nevertheless, can open a hall and assist in giving a belt to a champion slugger.

It may require a little attention to caucuses, it may require us to go out to the polls in the rain, to unseat all this mischief from the saddle in which it now places itself to drive rough-shod over the patriotic inheritance of our city. I hold, nevertheless, that if we are not degenerate sons of illustrious sires, the time has come for us to exert ourselves and make such a protest that the city can no longer be governed by what Mr. Davis thinks is an alliance of gin and Jesuitism. I am amazed at the recklessness of this audience. I have made

no assertion concerning gin and Jesuitism, or effortless gentility; but the three together are a dangerous alliance.

I have visited in the jail this evangelist, and with one who now sits in this audience have knelt with him in prayer. He seems to live in a very lofty frame. You converse with him, and the whole atmosphere of his speech convinces you at once that he is not seeking notoriety, that he is a man of high culture, deep religious nature, and of unflinching conscientiousness. I have known him twenty years. He does say "thee" and "thou," as Roger Williams did. He has adopted the Quaker speech; occasionally he is rather sharp in his epithets. Undoubtedly they have been whetted keen on the bars of the prison. I am not sure I should be entirely irenic myself if I were in jail for no moral crime at all. This man is brave, and if there is a braver man than Mr. Davis, it is Mrs. Davis. You may go to the cell in the jail in Charles Street, you may go to her home, you may go to this book, which he has written behind the bars of his jail, and which I hope you will possess yourselves of, and you will find evidence that, although he is indeed a man of intense conviction, he is a man of culture and lofty religious nature. It is a bad law that puts a man in jail for no moral crime. It is a bad law that gags preachers in Boston and gives ovations to sluggers. It is a bad law that gags evangelists, and will not gag the brothel bull-dogs in Wisconsin and Michigan.

OBJECTIONS TO THE CITY ORDINANCE.

Here, then, are my reasons for asking for the repeal of the ordinance forbidding in Boston orderly and peaceable free speech on public grounds without municipal permission.

1. The ordinance is liable to dangerous perversion to the injury of the just rights of the citizen and of the good name of the Commonwealth.

In the case of an ordinance requiring a permit for printing, you would see that it might easily be perverted by partisan or denominational feeling. It is not necessary for me to pause at all to show that unregulated power to regulate is not an American fashion in politics. There used to be a liberty tree under which our fathers met on Boston Common, and you preserve an effigy of it on one of your streets. If that tree is to be cut down, let it not be by municipal hatchets merely. Let it be by the axes of all the people. That tree I mean to defend until the State or the nation interferes. I bow to statute law; but a city ordinance has so many corrupting influences, by possibility at least, behind it, and in actuality so often found there, that I insist upon it that men of good sense ought not to expect an ordinance of this sort to escape perversion for any great length of time.

2. It has actually been so perverted.

Permits for preaching have been refused to preachers of high character. Such preachers have been fined and imprisoned for no other crime than preaching to the poor without permission. You say the mayor has not denied a permit to anybody. That is, I suppose, technically, true since 1885, when the ordinance was thrown into its present form. But previous to that date, when the permits were given by a committee of the municipal government, permits were refused again and again. Our honoured ex-secretary of the Young Men's Christian Association of Boston, Rev. Mr. Deming, has asserted in documents which I have before me that he repeatedly asked for permits for such excellent preachers as the Young Men's Christian Association employs, and had been refused repeatedly out and out. A committee

consisting of Rev. Dr. Gordon, Rev. Dr. Plumb, Rev. Mr. Gray, Rev. Dr. Bates, and Rev. Mr. Deming, together with Mr. Emery and Mr. Pickering, two lawyers of exceedingly high qualifications, made a report to the Evangelical Alliance not long since, in which they detailed the refusals which have been made within a very few years for permits to preach on the Common. There is no doubt about the fact that within a very short time permits have been over and over refused; and yet we read in certain journals that there would be ground for some outcry on this matter if permits were ever refused. If there is any one journalistic crime blacker than another, it is the suppression of news when the publication of it would foster an opinion contrary to that maintained in the editorial columns. Impression by suppression is the rule with unscrupulous journals. Nobody reveres first-class journals more than I do. I bow to the editorial profession. When they do their duty there is no set of public teachers that more thoroughly deserves our reverence. But there are journals in which the reading of average intelligence on any partisan theme is a pursuit of knowledge under difficulties. This admirable report, to which I have just made allusion, was published in one religious paper, "The Morning Star," and in no other, in this city. What has occurred once may occur again.

The ordinance had been perverted to the injury of the good name of the Commonwealth.

Oh, wad some power the giftie gi'e us
To see oursels as *London* sees us.

What does London think of us? Here I hold "The Christian," a very widely circulated religious journal. The date of it is February 10, and in it I read: "In default of paying a heavy fine, an out-door preacher in Boston was lately committed to prison for twelve months! The sentence is disgracefully severe, and the

proceedings are a stain upon the city of Boston. It has not been alleged by any reasonable person that open-air preaching on the Common was an annoyance to the public, nor has it been insinuated that it caused obstruction of thoroughfares."

Now, if you will not tell anybody, I will read what this British editor says of the reason why free preaching is interfered with in Boston: "The fact is, the city governors are perverse and cruel. Their conduct, however, finds ready explanation in the fact that they are in great part Irish Roman Catholics, who do the bidding of their priests." This is what I am reading, not what I am saying. "With large stakes in the liquor traffic, encouraging rum drinking rather than gospel preaching, these rulers of Boston may think that their summary removal of unoffending, submissive people is firm and creditable government. It is sincerely hoped, however, that they have over-reached themselves." If you please, that is the opinion of respectable London of the town at the head of Massachusetts Bay, or, at least, the opinion of a London religious journal of wide circulation, and I have no doubt it would be echoed substantially by every defender of freedom of speech in England.

Very quiet, conservative men sit in this audience and say that Boston is growing, that she may be a large city some day, that on the whole it is the safest to require a permission for anybody to preach on the Common, for if any one preaches there, another may give an address there on secular topics, and all kinds of anarchists and socialists and eccentrics will appear, and the people will be corrupted. London is a tolerably large town, but she has not grown so large yet as to have to require a permit from the mayor for free speech on her public grounds. Of course she does not permit assemblies on her ornamental grounds, and here a difference

of phraseology between the British Islands and the United States may mislead us. Rev. Dr. Brooke Herford, testifying the other night before the committee, said that there were some parks in London in which assemblies are not permitted, but it turned out soon that by parks he meant ornamental grounds, like our Public Gardens. I would not advocate holding assemblies in the Public Gardens. There are ornamental walks and flower-beds there, and of course they would be in danger under the feet of a miscellaneous crowd. But in the ancient assembly grounds of the people in the old parks in the historic places where assemblies have been held for hundreds of years, London still allows them to be thus held, and believes it is safest to allow them. Let the steam be blown off. Suppressed free speech has made Russian bombs. London allows all sorts of free speech within the range of the statute law. All kinds of preachers appear. Infidelity may speak out in London, but Christianity seems to hold its own there.

You think the community will be corrupted by infidel lectures; if we allow anybody to preach on the Common, we must allow sceptics to appear there, you say. I have confidence that Christianity can hold its own in fair debate in the future as it has in the past, and that on the whole it is safest to give this permission, holding every speaker, Christian or anti-Christian, to the requirements of the statute law.

3. Such administration of the ordinance is a hardship to the poor who cannot buy pews in costly churches.

What is Boston Common on a Sunday? The poor man's parlour. The poor man's church, if there can be found those who are willing to speak to the crowds gathered there, and teach them the word of life. Now and then, even in America, a man has to be buried in patched clothes. I heard of such a man the other day.

G

whose sister sewed together laboriously the remnants of clothing left to a poor working man, and so sent him to his last rest. Men in patched clothes are not welcome in velvet pews. It may be that certain churches in Boston are glad to see them, and yet, as we do not here make a distinction between first and second and third-class pew renters; as we do not put up a curtain, as people did once in certain churches in England, to hide the poor from the sight of the gentry, the poor stay away; at least, they are usually found absent from the leading Protestant churches. I am bringing no railing accusation against Protestantism; but, as I have said some things which may have aroused here the prejudice of Roman Catholics, I beg leave to make my best bow of reverence to the Roman Catholic cathedrals of the world for keeping themselves open to the poor as well as to the rich, and all the days of the week. I am not a great friend to what is taught in Roman Catholic cathedrals on all subjects, but I do reverence the openness of the cathedrals to the poorest of the poor. Protestantism is the religion, so the Catholics say, of the moneyed classes. Your poor people on Boston Common need to hear the gospel. Many of them desire to hear it. Many of them have no other opportunity of hearing it, except there. It is a hardship to these people to choke the preachers who would go and address them. You have done it. Do you expect to continue to do it? The chairman of the city committee said the other evening, "To whom is it a hardship to have this ordinance executed?" We reply, it is a hardship to the poor. Execute the ordinance as the city government has executed it, making it practically not a license, but a prohibition of preaching, and it is a very great hardship to those who assemble where Whitefield addressed immense assemblies, where Daniel Webster often spoke, where over and over and

over public discussions have been held in the open air. In the summer months, I repeat, there is not a nobler cathedral within the reach of 100,000 people within sound of a cannon fired on Bunker Hill, than Boston Common. There was One who spake as never man spake, and who gave it as a sign of his Divine mission that He preached the gospel to the poor. The poor have votes; and if you neglect them long enough, if you allow generation after generation of them to grow up in religious savagery, the poor may by-and-by have dynamite.

4. This ordinance is a hardship to all who would educate the people by addresses to peaceable assemblies on public grounds.

5. It is a hardship to the general public by depriving it of important results of public and free education of the people.

6. Ample provisions for the preservation of the public peace and for the suppression of the abuses of free speech exist in the statute laws of the Commonwealth. Brawling, obscenity, profanity, libel, blackmail, blasphemy, and rioting are all statute crimes.

The city needs no such ordinance to enable it to keep the peace on the Common. I heard Dennis Kearney speak on Flagstaff Hill, and say there something forbidden by law. "Moscow," he shouted, "has had her conflagrations; Paris, her barricade wars; and Boston may profit by their example." He should have been arrested for that sentence. How many heard him? About a score of indolent roughs, I can hardly say they were working men. The address produced no effect. You know how flat Kearney's mission fell upon New England. The truth has been established here by free speech. Your working men know they can assemble for the redress of their grievances, and that they have friends in the government and in the churches.

I heard Dennis Kearney on the sand-lots in San Francisco utter very incendiary opinions, for which I think he should have been arrested; but San Francisco thought on the whole it was best to let him talk, up to a certain point. Chicago thinks on the whole it is best to let her anarchists and socialists talk, and wait for the overt act. Chicago has regiments, so I am told, trained to wheel at the crossing of the streets and fire both ways with Gatling guns, and to fire in four directions with rifles. If a mob should break out in Chicago it would be very roughly handled. And yet Chicago, which has had so much experience with anarchism, hangs anarchists when they go beyond a certain line; but waits, nevertheless, for the overt act. It does not attempt to gag the anarchist, for it believes this would only reinforce his dynamite bomb. It believes liberty has a fair chance in free discussion.

7. It is conceded that the ordinance is unnecessary to preserve the peace.

Mayor O'Brien admits this fact. I have here his language in a recent message, and I take time to read it, because it is a vital point: "If the City Council sees fit to abolish the ordinance referred to, it will meet with my approval. I have no fear that the people of Boston who visit the Common will transgress the laws of order and propriety, or that a permit in the hands of a preacher is a necessity." The mayor thinks the ordinance unnecessary to preserve the peace. So in 1884 a certain religious paper in this city thought, which now defends the ordinance. Here I have the opinion of the "Congregationalist," a paper which I respect greatly for its defence of many a good case, and especially of sound orthodoxy; but which, unfortunately, now has an opinion diametrically opposite to that which it defended four years ago: "The sacred right of free speech is being interfered with unjustifiably by the City Council. There is no need

of any such ordinance." That is from the "Congregationalist" of July 24, 1884.

In taking its present position, the "Congregationalist" echoes an opinion of the "Boston Journal" of February 28. Now I have great respect for the "Boston Journal," and I would not be misunderstood here to undervalue this worthy sheet. I think the "Journal" improves rapidly from year to year. Thirty years ago at Phillips Academy I used to look into the "Boston Journal" every night to see whether Michael Flanagan and Patrick O'Dougherty had been put in the lock-up. But more important news is now given in most of our journals, and it is better sifted and better arranged in every way. I rejoice in the vigour of the Boston press. But this "Journal" said not long ago that your present lecturer seemed to be in advance of the other complainants at the hearing; he was willing, this lecturer, to allow anybody to be heard who observed statute law on the Common. "Mr. Cook recognized that this must be granted, and met the difficulty candidly." The "Journal" thinks the other complainants would not have gone so far. Now I have no right to speak for the other complainants, but I never understood that we disagreed on this point. The "Journal" is misled if anybody has informed it that we disagree. We all petitioned for the same thing—the abolition of that ordinance, every word of it. Not only evangelical preachers protested, but representatives of Unitarian bodies. The protest was a very broad one, as well as a very earnest one, and it is minimized here in the strangest way by one representative of the secular press. And now I beg to assert that it is not quite the right thing for the religious press to take its cue in reformatory matters from the secular press. If the religious journals of this land would stand together, they might lead almost any great moral reform, in spite of any

attitude the secular press could take. But the mischief is that our religious journals, with the exception of about a dozen, echo the secular press on all topics of reform, until the people become impatient and insist that there shall be a change. Then the religious journals are sometimes the first to respect the will of the people. It is greatly to be desired that the religious press should be well enough supported to stand on its own bottom, and never echo a misleading opinion that happens to be popular with secular journals.

Now that I am speaking of the religious press, let me praise the journal published in this building. I have a high reverence for the "Watchman," for it is a thunder-bolt in support of sound orthodoxy. And yet the "Watchman" said the other day that this case cannot be carried up to the Supreme Court. A legal expert has assured me that this position of that paper indicates a large amount of misinformation. I have here a book of high legal authority; it is Desty's "Federal Procedure," sixth edition. If you will turn to the 331st page you will find high authority for the assertion that a case like the one now under discussion can be carried up by a writ of error to the Supreme Court.

"A final judgment or decree in any suit in the highest court of a State in which a decision in the suit could be had, where is drawn in question the validity of a treaty or statute of, or an authority exercised under, the United States, and the decision is against their validity; or where is drawn in question the validity of a statute of, or an authority exercised under, any State, on the ground of their being repugnant to the Constitution, treaties, or laws of the United States, and the decision is in favour of their validity; or where any title, right, privilege, or immunity is claimed under the Constitution, or any treaty or statute of, or commission held, or authority exercised under the United States, and the decision is against the title, right, privilege, or immunity specially set up or claimed by either party, under such Constitution, treaty, statute, commission, or authority,—may be re-examined and reversed or

affirmed in the Supreme Court upon a writ of error. The writ shall have the same effect as if the judgment or decree complained of had been rendered or passed in a court of the United States. The Supreme Court may reverse, modify, or affirm the judgment or decree of such State court, and may, at their discretion, award execution or remand the same to the court from which it was removed by the writ."

I have here in my hand a letter in which an eminent lawyer, who appeared at the hearing the other night, cites me to the very page of Cushing's reports, containing Justice Shaw's famous decision that no town or city can be allowed to make an ordinance manufacturing a new crime. Now, preaching on the Common without a permit is not a crime under the statute laws. It is made a crime only by a city ordinance; and this lawyer says he believes this single case shows the unconstitutionality of the ordinance. That same lawyer tells me that the religious journals are all wrong if they think the case cannot be carried up to the Supreme Court.

8. If unnecessary, the ordinance is unreasonable, and, therefore, of questionable constitutionality.

I know what has been the decision of the Supreme Court of Massachusetts, but the Supreme Court of Michigan has decided an ordinance touching street parades of the Salvation Army to be open to such an interpretation as to allow the parades and the preaching connected with them. The Supreme Court of Michigan decided with the decision of the Massachusetts court before it, and proceeded upon principles that show that the Massachusetts decision is, at least, questionable. Certainly it is questioned, and, therefore, some of us think it ought to be carried up to a higher tribunal and the question settled. Mr. Davis tells me that the only thing he wants settled is whether the Supreme Court of the land will cut or rivet for the whole nation the chains Boston has put around its Common.

9. The ordinance is unprecedented for two hundred years.

10. As liable to dangerous perversion, as actually perverted, as a hardship to the poor, as unnecessary, and as unprecedented, the ordinance is impolitic.

It is impolitic to give Protestants the unregulated power to grant permits for Catholic preaching. It is impolitic to give Catholics similar power to regulate Protestant preaching. It is impolitic for rumsellers to require temperance preachers to obtain permits to warn the people against the gin-mills. It is impolitic for any city government so to act as to bring upon itself justly or unjustly the charge that it is largely ruled by gin and Jesuitism.

11. The repeal of the ordinance has twice been asked for by the Evangelical Alliance, an organisation representing hundreds of churches of Boston and vicinity. It has been asked for by a delegation representing a large number of Unitarian preachers and laymen. It has been asked for in a petition of hundreds of citizens of all parties and denominations. The mayor of the city has given the municipal council official notice that he would gladly sign a bill for its abolition.

George Whitefield, on the 12th day of October, 1740, preached his farewell sermon on Boston Common. He had no permission to speak there, but he addressed 30,000 people yonder in the open air. There are two pictures which I wish some great artist would paint: George Whitefield standing on the stairs leading up to his chamber, at Newburyport, and holding in his hands a candle, and preaching to a great crowd until the candle went out. He then ascended to his chamber and within a few hours he ascended to his God. John Wesley standing on his father's tomb in England, and preaching there every day at sunset in the open air, to all who were willing to listen to God's word! It is by such preaching as that which your city Government is trying to suppress that more than one nation has been

religiously revolutionised. George Whitefield's sacred eloquence throws a halo of fire around the Common, and that fire ought to be intense enough to melt these chains of a city ordinance constructed on the model of paternal government in Prague and Vienna, Cork and Dublin. Unlicensed open-air preaching has reformed two continents, and unlicensed open-air preaching is yet necessary for the political and religious welfare of every free people.

LECTURE.

CHRIST'S ESTIMATE OF THE OLD TESTAMENT
SCRIPTURES.

THE UNITY OF UNIVERSAL HISTORY.

THERE are moments of loneliness when perhaps some of us, walking on the edge of the ocean's shore, have touched the water, as I personally have often done, with an electric thrill at the thought that the sea touches all shores; and that we are in connection with England, with Germany, with France, with Italy, with Greece, with the Holy Land, with the Orient, with all the isles of the sea, and both the wheeling poles, when we lay our hands upon ocean's mane. As once it used to be my delight to go down to the physical sea and thus touch all lands, so, as years advance, it becomes more and more my delight to go down to the edge of the ocean of time and touch history, remembering that when I put my hand on the mane of that great deep I am in some way electrically connected with prophets and apostles and martyrs; I touch Plato and Socrates; I touch John and Isaiah; I touch Moses and Abraham; and I touch the father of the human race; I touch the morning of creation and that Unseen Holy out of which the universe came, as God's self-revelation. Matthew Arnold says that when we walk to and fro on the shore of the ocean of history, we ought to listen to the surges and not to our own voices. Standing here, not far from Plymouth Rock, and looking back, I wish so to touch time as to touch the period of the Old Testament Scriptures. Your cause and mine were at stake in the religious, and even

to some extent in the political experiences of that period. That time led to ours.

INDISPUTABLE ELEMENTS IN THE OLD TESTAMENT.

What are some of the great indisputable facts concerning the Old Testament Scriptures? We live in an era of criticism of the Old Testament; but let criticism go as it will, what will remain unshaken?

My purpose is to plant myself on indisputable propositions, and I believe you will go with me when I assert that some things majestic, some things of absolutely immeasurable spiritual consequence, must remain unshaken in the Old Testament, no matter how criticism goes, whether it be of the higher or of the lower species.

1. There is the call of Abraham. It is indisputable that monotheism began its course in Abraham's career. Strabo, who lived, as you remember, between 60 B.C. and 24 A.D., wrote these memorable words:—

"Moses, an Egyptian priest, who possessed a considerable tract of Lower Egypt, unable longer to bear with what existed there, departed thence to Syria, and with him went out many who honoured the Divine Being. For Moses maintained and taught that the Egyptians were not right in likening the nature of God to beasts and cattle, nor yet the Africans, nor even the Greeks, in fashioning their gods in the form of men. He held that this only was God,—that which encompasses all of us, earth and sea, that which we call heaven, and the order of the world, and the nature of things. Of this who that had any sense would venture to invent an image like to anything which exists amongst ourselves? Far better to abandon all statuary and sculpture, all setting apart of sacred precincts and shrines, and to pay reverence, without any image whatever. The course prescribed was that those who have the gift of good divinations, for themselves or for others, should compose themselves to sleep within the temple; and those who live temperately and justly may expect to receive some good gift from God, these always, and none besides." (Strabo, xvii. 760. See also Stanley's "*History of the Jewish Church*," vol i. p. 92.)

This pathetic record of the Cappadocian geographer,

as Dean Stanley says, recognizes most unconsciously, about the time of the origin of Christianity, the fact that monotheism began with Moses. There are only three great religions that have begun in monotheism, the Jewish, the Christian, and the Mohammedan, and they are all of Semitic origin. You open Max Müller, and ask what is the result of the freshest scientific discussion as to the origin of monotheism. He has looked at all the facts as perhaps some of you have not, and he says that nothing but Divine revelation will account for the origin of monotheism in Abraham's age. That period was given up everywhere, except in Abraham's circle, to polytheistic idolatry. Nothing but a Divine revelation, says Max Müller, accounts for monotheism in the faith of Abraham. Post-date the Pentateuch as you please, carry up or down these ancient documents, and yet it remains true that Abraham was called the friend of God, and the father of the faithful. He believed in God, and that attitude of soul was accounted to him for righteousness. The doctrine of justification by faith is older than Luther, it is older than Paul. It is as old as this sentence concerning Abraham: "He believed in God, and God accounted this to him for righteousness." The gospel appears here, dimly, but at its full height and breadth. There are the books. There is the doctrine, there is monotheism. And no shaking of the Old Testament record can lower the height of this stupendous altitude as a part of an irrevocable past.

2. I might pause long on the ethical perfection of the Decalogue. We are accustomed to that teaching which affirms that the Divine finger did trace certain words on tables of stone. Was there verbal inspiration in those words? We have been taught that these tables were preserved for many years in the tabernacle and transferred to the temple. We have been educated in a doctrine which assumes that God actually addressed

definite holy words to Moses for the instruction of men. Sceptics tell us that the scene at Sinai is an invention of the priests. But is the Decalogue an invention of the priests? The Decalogue appears to be a part of the very nature of things. It bears investigation. It no more goes out of date than the multiplication table. Who or what wrote the Decalogue in the nature of things? It is so written. Who or what wrote it in the depths of the human conscience? There is in the Scriptures a key that fits this lock and the lock of the universe, and it would seem that he who made the locks made the key. I affirm that the ethical perfection of the Decalogue is a stupendous altitude which no critical earthquake can lower.

3. I might dwell on the presence of the gospel in the revelations at Sinai. God passed before Moses and proclaimed, "I am one who shows mercy to thousands and to children's children, but will by no means spare the guilty." Justice and love are here combined for the first time in history in man's idea of the Deity. Those thoughts that appear in the gospel so vividly appear here in outline. Grace and truth came by Jesus Christ, but in the revelation on Sinai we have the same conjunction of ideas, justice, mercy, and fatherhood. Who inspired this doctrine? Who mixed this medicine that cures me? I know that it cures me; it is of comparatively little consequence who mixed it. When we find thus appearing in documents written ages earlier than the gospel the essential ideas of the gospel, a juxtaposition of thoughts peculiarly evangelical; when we find running through all this literature, undergirding it and over-arching it, ideas that appear afterwards more vividly in the teaching of Christ, what can we say except that God in history had charge of this growing book? Let the earthquakes of criticism roll through their course; these mighty heights are unshaken.

4. The marvellous sagacity of the Mosaic legislation might occupy me for days and weeks.

Because the masses of men in antiquity were ignorant it does not follow that the classes were. Modern times underrate the culture of special circles, classes, and cliques in distant ages. The Jews of the period of the Exodus may not have been as enlightened as modern average populations; but Moses was possessed of all the wisdom of the Egyptians. It is not safe to sneer at the esoteric wisdom of the great men and the specially trained hereditary teachers of even remote antiquity. The ordinances which have come down to us from the Mosaic era are astoundingly wise in secular, as well as in spiritual things.

5. I might dwell long on the stupendous elevation of spirit shown in the Psalms. Henry Ward Beecher used to say,—and I love to quote him when I can indorse him,—many a man tries to put on a Psalm of David, but the coat is many times too large. If you were set to form a canon, what book of equal age would you put beside the Psalms? They honour any age. Many anthologies have been collected from various writers. We have gathered from the four winds the precious words of men of genius and conscience; but put the question to yourselves, if you were to gather sixty-six books, or six books, fit to match the loftiest tones of the Old Testament, where would you find them? I mean among books which the Bible itself has not inspired, because, taking the progeny of the Bible, you can find books that in some sense match it by echoing it. But where can you parallel it? This book is unparalleled, and therefore must have had unparalleled influences concerned in its birth.

6. I might dwell long on the progress of prophecy, from the dim notions of a deliverer who should bruise

the serpent's head, up to the stupendous statements of Isaiah. I might show how this prophecy went on and on, until it ended in John the Baptist, the immediate forerunner of our Lord, and I should show you a mountain range most definitely pointing to Christ. A chosen man called out of Ur of the Chaldees, Abraham father of the faithful, was to become a chosen family; this family was to become a chosen nation; this nation was to give birth to a chosen religious leader, who was to found a chosen church filling the world. Chosen man, chosen family, chosen nation, chosen leader, chosen church filling the earth—this, according to prophecies ages older than Christianity, was to be the order of the religious development of mankind. It has been. There are the mountain ranges. Let the earthquakes wallow around the base of these giant altitudes; the heights never will lower their summits.

Only those who take broad views of history can grasp its significance as a self-revelation of God. The mouse under the shrub at the foot of the hills may be disturbed in its nest by local changes and bewildered, but the eagle careering above the peaks, and able to see at once Sierras and Rocky Mountains and Alleghanies, understands their course and finds all these ranges pointing to the sun. The mouse knows nothing of the map of the continent, but the eagle sees its large outlines; and so we may know nothing of the map of religious history unless we rise to altitudes where we can see the continental ranges of providential events age after age pointing to Christ. I insist that there are such ranges, and that no criticism shakes them from their immovable bases.

CHRIST'S TESTIMONY CONCERNING THE LAW AND THE
PROPHETS.

7. The most important of the wholly indisputable facts concerning the Old Testament Scriptures is that

Christ received their predictions and religious teachings as of Divine Authority and as fulfilled and completed in Himself.

What was the testimony of Christ to this book having in it all these continental ranges pointing to Him? Justin Martyr said, and the words ought to be familiar, "Short and concise are the sayings that came from Christ; for He was no sophist, but his word was power Divine." In that passage not so well known from the Pseudo Clementine Homilies, we are told that "Christ's wont was to make concise utterances touching the things of concernment to the truth." Even Matthew Arnold makes use of these citations, indorses them in spirit, and says himself: "If we had the original reports of the eye-witnesses, we should still have reports not essentially differing, probably, from those which we now use." "The pious quake, the world laughs; nevertheless, the prince of this world is judged; the victory of Jesus is won and sure." ("God and the Bible," pp. 318-391.) It is a favourite saying of Matthew Arnold that we must believe in Jesus over the heads of all his reporters.

What does our Lord himself say of the ranges of history pointing to the sun?

"Search the Scriptures [the Old Testament], for in them ye think ye have eternal life, and they are they which testify of me."

"O fools, and slow of heart to believe all that the prophets have spoken. . . . Beginning from Moses and from all the prophets, He expounded to them in all the Scriptures the things concerning himself."

"Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For He shall be delivered unto the Gentiles," and He was.

"And shall be mocked," and He was.

"And spitefully entreated," and He was.

"And spitted on," and He was.

"And they shall scourge Him," and they did.

"And put Him to death," and they did.

"And the third day He shall rise again," and He did.

To what authority did our Lord appeal as of final supreme value in every religious discussion ?

"Whoso readeth, let him understand" the Old Testament Scriptures.

"Have ye not read that which was spoken unto you by God ?"

"Have ye never read, Out of the mouths of babes and sucklings Thou hast perfected praise ?"

"Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner ?"

"Have ye not read, that He which made them at the beginning made them male and female ?"

"Have ye never read what David did when he was an hungered ?"

"What is written in the law" in the Old Testament Scriptures, "How readest thou ?"

To what did our Lord appeal when wishing to found ethical truth upon an immovable basis ?

"All things whatsoever ye would that men should do unto you, even so do unto them, for [this is]—natural law? This is the requirement of ethical self-evident truth? This is something grounded in the very nature of man? Not at all—"for this is the law and the prophets."

"I am not come to destroy the law and the prophets, but to fulfil."

"Heaven and earth shall pass away, but my words shall not pass away."

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

"It is easier for heaven and earth to pass than for one tittle of the law to fail."

Did our Lord recognize a progress in revelation ?

"Wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet." "All the prophets and the law prophesied unto John." "Yet he that is but little in the kingdom of heaven is greater than he."

Did our Lord make a distinction between the Old Testament teaching and mere tradition ?

"Why do you transgress the commandments of God by your tradition? For God commanded, saying, Honour thy father and mother."

H

And in the supreme hour what reason does our Lord give for submitting to the will of His Father?

"Thinkest thou I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?"

And, lastly, we read in a marvellous passage which summarises our Lord's whole teaching concerning prophecy:

"These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then opened He their understandings that they might understand the Scriptures."

The Old Testament is a book which some parts of Boston and other cultured circles seem to have outgrown, but Christ had not outgrown it. God forgive us that, walking on the shores of time, we listen to our own insensate shouting, rather than to the roar of those surges which reveal God.

I maintain that the most cursory inspection of the Gospels, as well as the most searching analysis of our Lord's teaching concerning the Law, the Psalms, and the Prophets, supports these eight propositions. The Old Testament Scriptures:—

1. Contain commandments of God.
2. Testify to the coming of Christ.
3. Are to be fulfilled in the history of Christianity.
4. Have final religious authority.
5. Contain a progressive revelation.
6. Are to be distinguished from all tradition.
7. Are a trustworthy guide to the way of salvation.
8. Are consummated by the teaching of Christ.

And, within the limits of the definition I have given, any book of which all these propositions are true is inspired of God.

LECTURE V.
FULFILLED PREDICTIONS AS EVIDENCE
OF INSPIRATION.

BOSTON HYMN.

VOLCANO CRESTS.

SUNG AT TREMONT TEMPLE, AT THE 199TH BOSTON MONDAY LECTURE,
MARCH 5, 1888.

1. WHEN the eagle and the sparrow
Both shall build their only nests
On the hot, uncertain edges
Of unspent volcano crests,
2. What shall purge a poisoned nation,
What assuage its giddy heat ?
Who shall calm avenging earthquakes
Boiling under bloody feet ?
3. When the land is young no longer,
But grown old in chronic sins,
When the strife of class with classes
Both for bread and breath begins ;
4. When the poor shall swarm with riot,
And the magic checks of trade
Stretch between the hungry worker
And the work his hands have made ;
5. When the social vultures thicken,
And the strong the weak devour ;
When the corpses of the people
Strew the stairways up to power ;
6. When loud Faction sends its foxes
Blazing through the standing corn,
From the firebrands of the Furies,
Who shall save a world forlorn ?
7. Though the ages crieth Wisdom,
And to-day she crieth long :
Make the Sound of God's own pulses
Every nation's marching-song.
8. Who beholds the hasting Judgment,
Who now feels what angels see,
Who in God as King has gladness,
Only he may dare be free.

JOSEPH COOK.

July 4, 1863.

Day after the Battle of Gettysburg.

*LECTURE.***FULFILLED PREDICTIONS AS EVIDENCE OF
INSPIRATION.****ESSENTIALS AND UNESSENTIALS IN PROPHECY.**

WHEN Columbus first saw the river Orinoco, he exclaimed: "This stream cannot come from an island. It must pour from the interior of a vast continent. It is too large to be accounted for by any insular proportions of a water-bed." The Sermon on the Mount is a stream bursting out of the Old Testament. It is too vast a stream to come from an island. The preaching of John the Baptist is a ripple on a river proceeding from the Jewish continent. The New Testament follows the Old. Its central waters are an Orinoco. Even with all the affluents it received in and after Christ, its vast middle current can be accounted for by no insular proportions of a water-bed. The Messianic hope and ideal can be explained only by Messianic prediction.

Was there a hope among the Jews that a Messiah was to appear? One might as well ask whether Cæsar was assassinated. Even Tacitus and Suetonius tell us, speaking of the opening years of the first century: "Throughout the whole East it was expected that about that time a King should arise out of Judea, who should rule over all the world." (Tacitus, "*Hist.*," lib. v. cap. 13; Suetonius, "*Life of Vespasian*," cap. 4.) A great Messianic hope filled the East and rose to burning intensity at that time. It was based on the Messianic prophecies of the Old Testament Scriptures.

A rigorous inattention to unessentials, and a vigorous

grasp of essentials, I commend to every one who studies the topic of prophecy in its present vexed condition. Prediction flows through Scripture like the stream of the Mississippi through its course. Criticism may narrow the breadth of it by building out a buttress, or by casting in some impediment, but the stream goes on. The old body of water proceeds on its course in spite of slight changes in the positions of its banks at this point or that. The narrowing itself may in time cease to exist; the stream may wear it all away. In the sluggish water at the side of the current you may find some eddy working backwards. The current is far from swift in places along the shores. Confining your attention to this eddy or to that stagnant portion, you may say that there is no current in the lagoon. The eddy runs up stream. You may think you do not know which way the Mississippi flows. You may even fall into the mood of those who, influenced by what is called the higher criticism of our time, cannot see the Mississippi of prediction rolling through the Old Testament and fulfilled in the New.

Three times in a single discourse, with singular reiteration, the value of fulfilled predictive prophecy as evidence of inspiration is emphasized authoritatively by the words of Him who spake as never man spake.

"I tell you before it come, that when it is come to pass, ye may believe that I am He." (John xiii. 19.) This is said of the prediction of the treachery of Judas.

"Now I have told you before it came to pass, that when it is come to pass ye might believe." (John xv. 29.) This is said concerning the gift of the Holy Spirit at the day of Pentecost.

"These things have I told you that when the time shall come ye may remember that I told you of them." (John xvi. 4.) This is said of the future persecutions of the disciples.

"Had ye believed Moses," Christ said on another occasion, "ye would have believed me, for he wrote of me." (John v. 46.)

"Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

It is a fashion in certain quarters to minimize the value of fulfilled prophecy as evidence of a Divine mission, but our Lord very evidently had not learned that fashion. Nor had the apostles, for one of them says: "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." (2 Pet. i. 19.)

ARCHES AND KEY-STONES IN FULFILLED PROPHECY.

The felicity of fulfilled prophecy as a proof of the Divine origin of Christianity is that it is peculiarly adapted to convince a sceptical age of the reality of the supernatural. This adaptation arises from the fact that the evidence needed to show that prophecy is fulfilled in our time is modern, and therefore accessible and open to the fullest investigation in accordance with the demands of the scientific spirit. If the miracles which attended the foundation of Christianity are remote, and if evidence for or against the credibility of the New Testament accounts of miracles seems inaccessible, this is not the case with prophecy fulfilled in our day; moreover, the objection that no evidence whatever can establish the reality of a miracle does not apply to fulfilled prediction. It requires only good, ordinary historic evidence to prove that the course of events has been of a certain character in outline and detail. It requires only good, ordinary historic evidence to show that certain predictions were made at a definite time as to this course of events in outline and detail. The former evidence is one side of an arch; the latter

is the other side. It is when these two arches are juxtaposed and made to lean against each other and found to match that the wholly irresistible evidence of the supernatural springs up. This is a key-stone held in place by both sides of the arch.

There is in the religious history of the world, as I contend, a series of arches of fulfilled prophecy. As the stately arches of the Roman aqueducts crossed the Campagna bringing water from the hills to the city, so the immeasurably sublime arches of fulfilled prophecy cross the plain of time from the beginning of the career of the human race to the present hour, bringing the water of life to the latest generations.

Let me name and I can hardly do more, the opposite sides and the key-stones of a few of these arches.

When the chaplain of Frederic the Great was asked for a short proof of the Divine origin of the Bible, he replied: "The Jews, your Majesty!" He might have said also: "Nineveh, your Majesty;" or "Babylon, your Majesty," or "Egypt, your Majesty;" or, with still greater force, "Christ, your Majesty," or, "Christianity, your Majesty."

MESSIANIC PREDICTIONS.

1. It cannot be denied that Christ is the chief religious teacher known to history; that He was born at Bethlehem; that He preached repentance and the remission of sins; that He founded a spiritual order carrying religion to the highest perfection ever known among men, both as a faith and as a life; that Christianity has superseded Judaism; and that its kingdom is spreading over the whole earth. This is one side of the arch. No serious person disputes these facts.

2. It cannot be denied that all this was definitely foretold ages before it began to come to pass. This is the second side of the arch.

"The Lord thy God will raise up unto thee a Prophet like unto me." (Deut. xviii. 15.)

"Unto us a CHILD is born, unto us a SON is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end. (Is. ix. 6, 7.) I will give thee for a light to the Gentiles, that thou mayest be my SALVATION unto the end of the earth. The Lord hath anointed me to preach good tidings; to bind up the broken-hearted; to proclaim liberty to the captives, and the acceptable year of the Lord." (Is. xlix. 6.)

"I saw one like the SON of MAN; and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him." (Dan. vii. 13.)

"But thou, Bethlehem Ephratah, out of thee shall HE come forth unto me to be RULER in Israel; whose goings forth have been from of old, from everlasting." (Micah v. 2.)

"From the going forth of the commandment to restore and build Jerusalem unto MESSIAH THE PRINCE, shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off." (Dan. ix. 25.)

3. There is no denying, therefore, that these predictions were inspired by Him who alone can foresee from afar the course of history. This is the key-stone of the arch.

4. It follows, also, that He who sees the end from the beginning considered this series of events of such central importance in human affairs as to need to be revealed in advance of its occurrence. Other things He kept hidden; these He made known.

5. It follows, also, that as prophecy of Christ's triumph has been fulfilled to the letter in time past, so we may expect it to be in time to come.

A Divine King was to come, and He has come.

A Divine Kingdom was to be established, and it has been.

It was to have world-wide power and has attained it.

The conception of a coming Divine Kingdom of Redemption fills the Old Testament Scriptures.

The history of the establishment of a Divine Kingdom of Redemption fills the New Testament Scriptures.

The conception and the history match in both outline and detail.

Messianic predictions are made by many prophets through a series of centuries, but the unity of the impression made is preserved in the midst of variety.

Whoever reads what the Old Testament Scriptures predict as to the Divine King who is to come, and obtains a clear view of the outline of the portraiture of prediction, and then turns to the New Testament Scriptures, and obtains a clear view of the portraiture of our Lord as a historic reality, will find the two matching as face to face in water. This is a stupendous fact in the history of the Scriptures, and one of which no amount of critical ingenuity can deprive us.

Purposely omitting a multitude of details, and fastening attention only on great essentials, I maintain that each side of this arch stands firmly, and am anxious that every stone of each should be tested. I maintain, also, that the sides match each other; and that when they are placed face to face they uphold in an unassailable position the key-stone of faith in the supernatural, or the reality of inspiration in fulfilled prophecy. As I contemplate this colossal arch, the proportions of which are better seen in our time than in any preceding century, I confess that I stand in awe before it as the work of God, and not of man.

"If I were to attempt describing how completely the Reality answers to the portraiture of the Prophets, I would have to pass in review the entire history of the Man of Sorrows, the Sacrifice of the Great High Priest, the teaching of the Prophet of the New Covenant, the spiritual glory of the King in his beauty. . . . Three great points made the fulfilment full in Christ—the *finality* of the New Testament; the *universality* of the New Testament dispensation and its *spirituality*." (See Edersheim, "Prophecy and History in Relation to the Messiah," pp. 367-369.)

"The insight of the Hebrew prophet is so profound that it transcends the native energies of human perception ; the comprehension is so vast that the conception trained to its highest capacity could not grasp it ; the foresight is so far-reaching that no human imagination could spring to its goal . . . The prophets were linked in a chain ; their predictions are combined in a system—an organic whole which no individual prophet could possibly comprehend. . . The organic system of prophecy is a product of the mind and will of God. . . . In Jesus of Nazareth the key of the Messianic prophecy of the Old Testament has been found. All its phases find their realization in his unique personality, his unique work, and in his unique kingdom. The Messiah of prophecy appears in the Messiah of history." (See Prof. C. A. Briggs, "Messianic Prophecy," pp. 42, 498, a new work which Mr. Gladstone lately quoted as an authority.)

PREDICTIONS CONCERNING THE JEWISH PEOPLE.

1. There is no denying that the Jews have been dispersed among all nations, and yet preserved as a separate people, and this for eighteen hundred years. They have been persecuted everywhere, but not destroyed ; they have been a people of wandering foot and failing heart, without country, or city, or temple, and yet they are not assimilated to other people in their dispersion. This is one side of an arch.

2. There is no denying that all this was definitely predicted ages before it came to pass. This is the other side of an arch.

"Thou shalt become an astonishment, a proverb, and a byword among all nations, whither the Lord shall lead thee." (Deut. xxviii. See, also, Leviticus xxvi.)

3. There is no denying, therefore, that this prediction was inspired by Him who alone can foresee from afar the course of history. This is the key-stone of the arch.

4. It follows, also, that He considered this series of events of such central importance in human affairs as to need to be revealed in advance of its occurrence.

5. It follows, also, that of prophecies from the same

source as these, and yet unfulfilled, we may confidently expect the full accomplishment.

Let the critics carry up or down the date of certain documents in the Old Testament Scriptures, as they please, who doubts that this prediction of the dispersion of the Jews among all nations exists in documents ages older than the destruction of Jerusalem and the dispersion of the chosen people? Nobody doubts it. The predictions are of the most definite character, and have been most definitely and astoundingly and protractedly fulfilled. Why not face facts?

NINEVEH.

1. There is no denying that Nineveh was destroyed by flood and fire and the sword; that its site was made a desolation; that it was hidden for ages; that only of late was it discovered by the shovels of the excavators; and that it has not risen from its ruins after thousands of years of varied changes in the affairs of men.

2. There is no denying that this was definitely foretold many generations before it came to pass. (Nahum i.-iii.)

3. There is no denying, therefore, that this prediction was inspired by Him who alone can foresee from afar the course of human history.

Nineveh was an alluvial province covered with houses. Its foundation reached back almost to the time of the flood. It was made wealthy by occupying a central position on the commercial route between the Mediterranean and the Indian Ocean. It gathered into its bosom the riches and the vices of East and West. It was a city of astounding power, luxury, and fame. But of Nineveh, while at the height of its magnificence, and when it foreboded no evil, the prophet Nahum predicted that it should be destroyed by flood and fire and the sword, and that its very site should be made a

desolation. The gates of the rivers were to be opened and they were. Diodorus Siculus tells us that a flood on the Tigris swept away a considerable portion of the walls of the city. The palace was to be molten and it was. The same historian tells us that when besiegers had entered through the walls which the flood had broken open, the king, in despair, set fire to the palace and perished in the flames. An utter end was to be made of the place of the city; there was to be no healing of its bruise. Nineveh was to be hidden, and so it was for twenty centuries. To Greek antiquity the place of Nineveh was a tradition. Herodotus did not know where it stood. The Arabs did not know. It was reserved to our own day to uncover Nineveh and to find in it proof of all that prophecy foretold.

BABYLON.

1. There is no denying that Babylon has been destroyed. The foxes have looked out of its windows, or did so until its palaces became undistinguishable heaps of rubbish. Its desolation has not been brought to an end. It was captured by the drying up of its river and the entrance of an army along the bed of the stream.

2. There is no denying that all this was definitely foretold generations before it came to pass. (Is. xlv., xlv.; Jer. li.)

3. There is no denying, therefore, that this prediction must have been inspired by Him who alone can foresee from afar the course of history.

EGYPT.

1. It cannot be denied that Egypt is a base kingdom, and for hundreds of years has produced from her own population no prince to rule over her.

2. It cannot be denied that all this was definitely foretold many generations before it began to come to pass.

"Egypt shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations." (Ex. xxix, 15.)

"The sceptre of Egypt shall depart away." (Zech. x. 12.)

3. It cannot be denied, therefore, that this prophecy was inspired by Him who alone can foresee from afar the course of history.

It is highly important to notice the differences between these prophecies. The Jews are to be dispersed; Egypt is to drop into baseness, Babylon into destruction. Dispersion, baseness, destruction are very different things. They are definite things. They contrast with each other. They are not vague predictions, and yet contrasted as they are, detailed as they are, history has fulfilled them to the letter.

THE COURSE OF UNIVERSAL HISTORY.

1. There is no denying that the descendants of Ham have been servants of those of Shem and Japhet; nor that Christianity arose among the descendants of Shem; nor that Japhet has been enlarged and now rules the larger part of the earth.

2. There is no denying that these events were definitely foretold in the very morning of recorded time. (Gen. ix. 26, 27.)

3. It follows, therefore, that the prediction was inspired by Him who alone can foresee from afar the course of history.

WHAT HATH GOD WROUGHT?

There was a day when men said, according to the New Testament record, "John did no miracle, but all that he said of this man," that is, of Christ, "was true." How cool is this history, "John did no miracle." There

is no superstition here about the supernatural,—and yet the many who resorted to John said, All things that John spake of this man were true, and many believed on him there. Josephus gives us a full account of John the Baptist. Nobody of even moderately adequate information doubts that John the Baptist preceded our Saviour, preached of his advent, claimed to be divinely sent to prepare the way for our Lord, and pointed Him out in accordance with the Divine sign, of which he had received previous notice: “On whomsoever thou shalt see the Holy Ghost descending as a dove and abiding upon Him, the same is He.”

There was a day when John, who had thus testified to the Messiahship of our Lord, was thrown into prison on the east side of the Dead Sea, and from that doleful dungeon, where it would seem that from lack of intelligence he became anxious to know what the truth was about Christ, he sent two of his disciples to our Lord. What was their question? “Art Thou he that should come, or look we for another?” What was the answer? In the same hour that He received the inquiry, He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight. Then Jesus answering said unto them, “Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached.”

What if John the Baptist, the last and greatest of the prophets, were to appear on earth again? What if our Lord were here? What if the old question were to be repeated, “Lord, art Thou he that should come, or look we for another?” For ourselves we should answer, We look for no other. Sceptics look for no other. Rationalism does not expect to overtop Christianity. But what would our Lord himself need to say now except what

He said of old? Go and tell John of the things ye have seen and heard for 1800 years; the spiritually blind and deaf and lame have been healed; the spiritually dead have been raised; to the poor the gospel has been preached; and the kingdom predicted to our first parents in the Garden of Eden, the kingdom foretold to Abraham, the kingdom set up at Sinai, the kingdom which underlay the theocracy of the chosen people, the kingdom the triumph of which the prophets predicted, the kingdom of which the Messiah is both Saviour and Ruler, the kingdom which has for its supreme symbol the Cross,—that has conquered, that is encircling the earth, that is now supported by the church militant and the church triumphant, that has been sealed of God through century after century. Art Thou he who should come? He has come. Look we for another? For no other. Go and tell John, go and tell Boston, and Cambridge, and New York, and Chicago, and London, the things that history has seen and heard.

LECTURE VI.
MAN AND SCRIPTURE AS LOCK AND
KEY.

BOSTON HYMN.

CHRISTUS CONSOLATOR.

SUNG AT TREMONT TEMPLE, AT THE 200TH BOSTON MONDAY LECTURE,
MARCH 12, 1888.

1. Holy, holy, holy Cross,
All else won I count but loss,
Sapphire suns are dust and dross
In the radiance of the Face
Which reveals God's way of grace
Open to a rebel race.
2. Ransom He and ransomed we,
Love and Justice here agree ;
Let the angels bend and see
Endless is this mystery :
He, the Judge, our pardon wins ;
In His wounds our peace begins.
3. Looking on the accursed tree,
When we God as Saviour see,
Him as Lord we gladly choose,
Him as King cannot refuse,
Love of sin with guilt we lose.
So the Cross the soul renews.
4. In His righteousness we hide
Last long woe of guilt and pride ;
In His Spirit we abide.
Naught are we, our all is He ;
Christ's pierced hands have set us free ;
Grace is this beyond degree.
5. Glory His above all height ;
Mercy, Majesty, and Might ;
God in man is love's delight ;
Man in God of God hath sight ;
Love is God's throne, great and white ;
Day in God hath never night.

JOSEPH COOK

*PRELUDE.***GROWTH OF WOMAN'S POLITICAL INFLUENCE IN
THE TEMPERANCE REFORM.**

ADDRESS OF MISS FRANCES E. WILLARD.

DEAR FRIENDS: Many years ago I heard Bishop Simpson say that when he was a pastor in Cincinnati he had occasion to circulate petitions against the saloons, petitions for the closing of the saloons on Sunday, and other measures intended to hedge in their baleful influence, and he noted the readiness with which women signed these petitions; the eagerness, even, with which they affixed their names. Far more eagerly and far more generally, he said, he found the women willing and ready to sign these petitions than the men. He said it did not matter whether they were educated or illiterate women, whether they were native or foreign born, whether they were Catholic or Protestant, he found a practical unanimity among the women. That thought was lodged in my brain and has remained there always. It came from a wise and luminous soul. It came out of an experience.

Several years later, when I was president of the Woman's Christian Temperance Union of the State of Illinois, in 1878 and 1879, I said to our workers in the local unions, "Why should not we try these signatures of women right here in our own State? We have a local option law that says the municipal authorities in their discretion may license, or refuse to license, the saloons, and by that method we reach the measure of local prohibition or local license. Suppose that our legislators should be in their discretion sufficiently

discreet to ask the home folks what they think about it all? Could it not be that by a law which we might secure from the legislature we women might be endowed with the right of petition, and with the right of the vote by signature; and that, when added up, the names on those petitions, names of men and women, should be decisive of the question?" So we went to learned lawyers, and they told us that the plan was entirely practicable. On this basis we made a campaign throughout the State. Of course we did not get what we had sought, although we sought it in consecutive legislatures, because these men were soldiers, recruited, drilled, and put in position under the dome of our state house, for the express purpose of defeating all temperance measures. But there was a recoil of that piece of artillery, the home protection cannon. It rebounded in full force upon the public sentiment of the State. The good and thoughtful people, men and women, throughout Illinois, said, "The way in which women have signed this petition, and the way in which men have signed it, too, shows that here is a vantage ground for us;" and from that hour "home protection" has been a watchword in the State of Illinois, and has become a watchword throughout the nation in the ranks of the Woman's Christian Temperance Union.

I ask you now carefully to note this fact, that in the winter when we circulated this petition, 845 towns voted on the question of license or no license; voted by means of the election or defeat of a ticket that was either in accordance with prohibition or opposed to it. Out of those 845 towns, 632 voted practical prohibition. Nothing like that proportion was ever known before or has ever been known since in Illinois. The home vote of the men was stirred up and brought out and rallied at the ballot-box, because of this agitation that had caused in all the home circles of the State so much of a

tintinabulation of woman's tireless tongue. Good men and women are not so vastly diverse in the way they determine questions when there has been what Abraham Lincoln called "a fair chance for a fair hearing on both sides."

WOMAN'S TEMPERANCE BALLOT IN CITIES.

We then said, inasmuch as we cannot get from the legislature what we desire, let us go to those smaller legislatures called municipal councils; let us urge them to be discreet enough to pass an ordinance asking the women to vote, as well as the men, locally on this single question. And twelve towns of Illinois adopted such an ordinance. What was the result? It was an overwhelming result in favour of prohibition. This never failed. Always the women marshalled at the ballot-boxes were loyal and true, as we expected them to be. The largest town in which we tried the experiment was Rockford, Ill., with 14,000 inhabitants. On the day for which all other days were made, as we thought in that town, when this decision was to come about, 2,000 women cast their ballots. They were women not only from the elegant homes of Rockford, not only from the church and philanthropic circles, but they were women who were operatives in the mills of Rockford, they were hired girls out of the kitchens; hundreds and hundreds of them, putting on their best Sunday clothes, marched to the ballot-boxes. And of the 2,000 women who voted that day only four, *only four*, voted in favour of license. In the advocacy of woman's municipal ballot on temperance questions, we are not standing wholly upon a fine-spun theory. We are standing upon a basis of that which we know, and which we simply report from experience.

In Arkansas, a State which you may have supposed to be the dark and bloody ground of bowie knives and

pistols, there was a better legislature than in Illinois, for Illinois is the head-quarters of the whiskey ring, because we have Peoria, which pays twelve millions a year, or did then, of internal revenue on its brewing and distilling interests. Some ladies of Arkansas happened to read in a church paper our petition. They copied and circulated it throughout the State, getting good men and women to sign it everywhere. They came before the legislature and asked for just the law that we had asked for, only suited to the peculiarities of the local option law in Arkansas. And they secured a law that within three miles of church or school-house there should be no saloon, in case a majority of the men and women should put their names to a petition requesting that there should be none. I was in Arkansas just after this law was passed in 1880. I was present at the state house when a splendid temperance jubilee called together the best men and women of Arkansas to celebrate this wonderful deliverance. I heard a pioneer preacher and editor say: "Are we not glad we have lived to see this hour? Look over the map of our beloved State, where we and our wives have so long laboured and had patience, trace the line from Fort Smith to Little Rock and all along the Iron Mountain Road, look over the counties, and from three-fourths of them you will find the liquor traffic routed, horse, foot, and dragoons. Women did it." That was what a *man* said, a broad-shouldered, big-hearted man who was proud that woman had come up to the help of the Lord, to the help of the Lord against the mighty. He said: "We men put the weapon of law in their hands, and they have wielded it like true daughters of the church, the state, and the home."

A lawyer, Colonel Porter Grace, who had been the champion of the bill in Senate, said: "In my career as a lawyer I have prosecuted or defended one hundred and

thirty men for homicide in my part of the State. Fully nine-tenths of all my cases at court have been directly traceable to the liquor traffic. I saw women suffer so much that I determined to befriend them, if I could. Two facts stood out in bold relief as the result of my experience: First, intoxicating drinks are at the bottom of crime ; second, the women, as a class, not only do not drink, but are set against the habit. Then came the question, What can be done to protect the homes? Our legislature had not got up, nor down, nor around (just as you please to call it) to the idea of the full ballot for women. So, as I could not put that in their hands, I resolved to do my best to give them the vote by signature, on temperance measures alone. We asked for this law, and secured it by a large majority."

This thing happened in one of the Arkansas towns—the jail was closed, and there were no cases in court for some months, and the marshal of the town said, "You might as well abolish my office. For one month I have had no cases of drunken and disorderly conduct, and not a single arrest save one for thieving." You may imagine the change when a mean-spirited business man in the community said, "You can't keep up your town. No arrests, no fines. You can't even keep your sidewalks in repair." Some farmers standing by laughed their contempt for the speech and one of them said to the rest: "What a pity it is, boys, that a lot of us can't be jerked up by the marshal, carried out to court, and sawed up into the right length for sidewalks."

It may not be generally known that in the State of Kansas, prior to its adoption of prohibition, the people had for years enjoyed this law of local option, and that it was this that educated the State up to the idea of a local option once for all which should include the entire State.

RECENT TRIUMPHS OF WOMAN'S TEMPERANCE BALLOT.

I thought I would have some news this morning that was fresh. We live in the age of the postal card, the telephone, and the Associated Press, and I thought I would like to know just what our people scattered over the nation have to say about the power of woman as shown forth at the point where, by the correlation of government forces in a republic, opinions can pass into ballots and laws. I thought I would like to know how woman's political influence was working in Arkansas, and how people liked it so far as they had got it. Remember, their law went into effect in 1880, and we are in 1888. This telegram is dated March 9, Friday last, and is signed by the Hon. J. L. Palmer, who from the first has been the temperance pioneer and the temperance head of the State of Arkansas. He sends me this: "Woman's signature carried all but eleven cities and towns in Arkansas against license. The coloured majority was against license." Be it remembered that in, I think, about a dozen of the cities of Arkansas the saloon men carried a clause that excluded the signature vote of women. That accounts for their not carrying the other eleven cities.

I thought I would send out to Leavenworth, the principal city of Kansas. By the vote of women in April last, the saloons, the gambling-houses, and haunts of infamy in that city suffered such a Waterloo as they never dreamed could come to them. When 26,000 women voted last April in Kansas, the librarian of the State Library, after carefully studying the returns in eight hundred newspapers, said that their vote had been practically solid for the enforcement of a prohibitory law. Kansas is a good place in which to inquire for the latest ideas and the freshest facts. I have this from Mrs. Laura B. Fields, for years the president of

the Woman's Christian Temperance Union in Kansas: "Woman's ballot reduced the 1,700 Democratic anti-temperance majority for mayor of Leavenworth to seven. It was better than that throughout the State."

I thought that a breath from the Pacific coast might be good and healthful for us, more ozone in it, perhaps, at least it seemed so to me when I was out there, and so I wrote to Mrs. Lucy A. Switzer, of Cheney, president of the Woman's Christian Temperance Union of the Territory, that is, I wrote with the electric pen, and received from her this telegram on Saturday of last week: "Woman's influence carried the scientific temperance instruction bill, the local option laws, the social purity laws. Five hundred majority in the Territory under local option for prohibition, many rural precincts not voting. All saloons and their following,"—I would like to have this italicized in my manner of reading, and if I could I would like to have it italicized in your manner of listening, if you please,—“all the saloons and their following in Washington Territory bitterly opposed to re-enactment of the woman's ballot law.” It is re-enacted all the same.

I thought I would like to hear how this measure works in Wyoming, that little mining camp of a Territory, where women are only, I think, in proportion of a fifth or a sixth of the population, and greatly scattered, with no *esprit de corps* and no leadership. This is a resolution sent to me on Saturday last by telegraph, by Mrs. Judge Brown, of Laramie. She and her husband are leaders in all philanthropic movements in Wyoming Territory. This is a resolution adopted by the territorial prohibitory convention: "After nineteen years of observation and experience of the beneficial effects of woman's voice and vote in the governmental affairs of our Territory, and seeing no evil results therefrom, but finding

its influence only beneficial, we earnestly recommend its endorsement by the national prohibition convention." If Captain Cuttle were here he might well say to any Republican inside these walls, "When found, make a note on." If I were a Republican, as I am a Prohibitionist, and wanted to see "the grand old party" live on and on with new lease of life and power, I should say, "Tell the leaders of the host to give the sign to the women who have been marking time so long, and tell them to come forward and help us to a majority that will throw aside the saloon parasites, and give us a permanent victory at the polls for prohibition." This is being thought about by those same leaders. What does the "Traveller" say? "The defeat of this bill that is now before the Massachusetts legislature by Republican votes will be a matter of regret on party grounds as well as on those of public policy." That sounds more like the party of Senator Henry W. Blair than anything I have heard in a long while.

The vote as it stood on the memorable day last week when I had the pleasure of being present in the hall of your House of Representatives has been analyzed, and I find it: Republicans, anti-saloon, 118; Republicans, *for* the saloon, 39. These are not my figures, putting it the way it is put, but you know what it means. "Anti-saloon" means that those Republicans voted that woman should have this license ballot. There were in favour of woman having a temperance vote, 118 Republicans to 39 against. How was it with the Democrats? There were in favour of the women having this vote, 5; there were against it, 61. The Democrats voted twelve to one in favour of the saloon; the Republicans voted three to one against it. Honour to whom honour is due. And while the conduct of the Republicans in my State drove me from the party I had loved so long and loyally, their conduct in Massachusetts may keep many a woman,

not without influence in politics, within the party, if that party is wise in this day of a great decision.

Here is a letter I have from the Assessment Commissioner of Toronto. I thought I would find out how woman's ballot works in that old land of steady habits. Did you ever dream they would surpass us in progress?

MISS FRANCES E. WILLARD, *President, W.N.C.T.U., Chicago:*

DEAR MADAM,—His worship Mayor Howland has handed your note to this department—respecting women voters—for reply.

I may state that the number of women voters in this city who were entitled to vote at the last municipal election was 3,853. As this represents about one-fifth of the number of votes recorded for the mayoralty, the influence of the ladies is apparent.

Their power as a factor for good in the cause of temperance can hardly be over-estimated.

I may add that for the year 1888 their numerical strength at the polling booth will reach 4,000.

Yours respectfully,

N. MAUGHAN, Assessment Commissioner.

January 9, 1888.

REPLIES TO OBJECTIONS TO WOMAN'S BALLOT.

Let me, in a word, mention and reply to a few current objections. It is said women should content themselves with educating public sentiment. Women have got the public sentiment educated, all lying in nice little rows in the convolutions of their brains. Can't the practical Yankee nation use this educated sentiment? We like to shorten the processes. You know this is a kind of "cross lots" time in the century; we want to get to the goal as soon as we can. We find that women in Massachusetts outnumber men everywhere, except—I believe I may quote the gentleman who said—"except in the penitentiary." I would not like to say that on my own motion, you know. But I may say, not to be at all personal to the State of Massachusetts, that in the nation at large, taking the round numbers as Carroll D. Wright

gives them to us, for the 54,000 men in the penitentiaries there are 5,000 women. But Massachusetts has sixty thousand more women inhabitants than men. Here is a pretty good public sentiment that might be used if you chose to set it free.

Women should train their sons to vote right, it is said. Well, what if women who have the wit to train their sons to vote right should go with them and make one vote two, when the side everlastingly wins that has the most votes?

Bad women will vote. Alas! I am sorry that good men think so much worse of women than the National Association of the Brewers does. In Chicago at their meeting this was their resolution: "Resolved, that we oppose always and everywhere the ballot in the hands of woman, for woman's vote is the last hope of the Prohibitionists." None see this so clearly as the liquor dealers, whose alligator eye is their pocket-book, and the politicians, whose Achilles heel is their ambition. They see it at the state house yonder, and they declare (as a man prominently connected with the liquor traffic did last week), "We will kill that bill; it shall never reach the Senate." They know whom they have to dread.

But not to dwell further on that, it is said that women do not wish to vote. But woman's wish to vote is growing like Jack's bean-stalk. Woman's wish to stand by her home is a wish founded in the deepest instincts of her nature. Women have petitioned by millions to be allowed to vote upon this question. The very fact that you put the power in woman's hands to vote is going to bring out the stay-at-home vote of the good men, just as it did in Illinois, where out of eight hundred and more towns that voted, over six hundred voted against licence. If you wish to bring out the stay-at-home vote, set the women at work for it. Men

will go where the women do. If the women go to the polls, the men will go.

Women don't vote on the school question, we are told. What a pity! The schools of Massachusetts are her pride. The saloons of Massachusetts are her shame. Votes on the school question are not decisive. The schools are excellent; the schools are well cared for. In any division between Catholics and Protestants, Catholics have some very fixed ideas about how schools ought to be managed, and Protestants have some ideas, perhaps, considerably different; but I never yet heard of a Catholic lot of saloons, and a Protestant lot of saloons, did you? I never heard of a division of the churches on that subject. But I have seen Irish women by the scores and hundreds, who, by their talk to me, and by their signatures to my petitions, and their "God bless you," as they said good-bye to me with tears in their eyes, have said what the poor Irish Catholic washer-woman said to the judge that had just sentenced her husband to jail, "Faith, your honour, it seems to me it would be a hape more wisdom for yez to just put the whiskey in the jail and lave Pat go free." When the English classics are studied and Longfellow's birthday is celebrated in the saloons of Boston, and when men tare hair and pummel one another because they are drunk in the public schools of Boston, then I think the women will come out and vote in a very lively manner. It seems the logical faculty was never at so low an ebb, was never so much like the amæba, and never so little like the man, as when arguments are brought from the fact that women here in Massachusetts do not vote in an enthusiastic manner on the school question, to prove that they will not vote in an enthusiastic manner on the saloon question. Women, like other people, learn by the things they suffer. They have some arguments in the bruises on the neck and shoulders that will send

them out from alleys and back streets to vote on the saloon question, when they do not think much about the quiet-going public schools of Boston and this great Commonwealth.

Over against the cupidity and avarice of the dram shop we wish to set woman's instinct of protection for the home, her love for her husband and her son. We believe you have never known half that is in a mother's heart, half that is in a daughter's loyalty. We believe these divergent rays of woman's love for the manhood of the nation ought to be made to converge through the splendid sun-glass that we call the woman's license ballot, and set to burn and blaze on the saloons. We believe they will burn them out of the grand old Commonwealth of Massachusetts.

There is always a way out for humanity. God always has one more arrow in his quiver, one more force he has not deployed upon the field. Let us not stand with our hands hanging down, saying we cannot cope with this great enemy; but as it says in Holy Writ, let us hear the voice of God sounding to us, "What can I do for this people that I have not done? Speak unto the children of Israel that they go forward." Let the women of the home come forth once more, not crusading in the saloons, but crusading at the ballot-box. Let the women of the home come forth once more, not with tearful eye and trembling lip, pleading with the saloon keeper, but let them go to the front crying out, "The sword of the Lord and of Gideon." And may the legislatures speed that day.

THE BOSTON MONDAY LECTURESHIP.

You do not know how much it means to me to have an opportunity to speak in Joseph Cook's Lectureship at his two-hundredth Boston lecture. This is a high day in our Zion. He whose affluent thought, if it should

blossom out into flowers, would make a parterre brilliant and beautiful, he whose regnant faith is the passion-flower of our time, he who has stood forward with his great throbbing engine of a brain, with his heart that matched it, and with his splendid culture, and has said, "I am here

For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."—

God bless him, says every woman's heart to-day! He has spoken for the voiceless, he has spoken for those that were down, he has not touched but to adorn every phrase of philanthropy and every subject of reform. He never waited to look over his shoulder and see what was his following. He rushed forward like the followers of Bruce in the old wars in Scotland. He flung his ideal of a Christian republic away out into the masses of men, and followed it, like the knight of ancient chivalry, saying, "Heart of Bruce, I follow thee." Nay, heart of Christ, I follow thee. Long may this deep voice sound for us. Long may this clear eye be for us the outlook committee of progress.

And I cannot forget, because too well I love her, one who so silently yet fearlessly goes forth beside him in the deepening battle. For I beheld

A perfect woman nobly planned
To warn, to comfort and command;
A creature not too bright or good
For human nature's daily food.
And yet a spirit still, and bright
With something of an angel's light.

God grant that side by side, two heads in council, two beside the hearth, Joseph Cook and Mrs. Joseph Cook may bless and comfort the reformers through long, long years to come. These flowers are for them. These flowers testify the love of the Massachusetts Woman's

Christian Temperance Union and of the Boston Woman's Christian Temperance Union; and our ribbon white, so worthy for him to wear, our ribbon white that speaks of purity and patriotism, is the emblem of the life we celebrate to-day. God bless all those who in this noble fellowship have said a word of cheer to one who has gone steadily forward into the heavy cloud of public apathy, who has heard the whistling of the bullets of adverse opinion, and who has always said, with a voice that has no uncertain sound, "Here I stand; I can do no other. God help me. Amen."

MR. COOK'S REPLY TO MISS WILLARD.

Nothing is certain, Mr. Chairman, but the unexpected. When I asked this queen of the platform to address you this morning, I had not the slightest thought that she was to refer to the fact that this is the two-hundredth Boston Monday Lecture. That fact had hardly entered my own mind. I am so busy that I have not time to let the left hand know what the right hand doeth. This Lectureship hath been a Providential growth, not a scheme of the lecturer, nor of any one else. It would be very unbecoming in me not to recognize the splendid generosity of these undeserved words. It would be also unbecoming were I not to reply to them, even if I must do so extemporaneously and spontaneously, and as if not in the hearing of the lady who has just addressed you. What do you behold to-day in the Woman's Christian Temperance Union? The largest and most influential organization of women that has ever been seen in history for any purpose of reform. In our own nation there are 200,000 paying members of that organization, and they are a terror to evil-doers, inside politics and outside. A constellation of some of the very noblest women of our time is concerned in the work of the Woman's Christian Temperance Union, national and international,

and the central star in that constellation has just been shedding its beams upon you. I hope you will remember that in spite of the brightness of this star it has no vote. Miss Willard is only a woman, and has no rights at the ballot-box.

My opinions concerning municipal suffrage have always been more or less conservative. But if woman's temperance ballot works well, some of us may cease to be conservative on the subject of female suffrage. I, for one, in that event, shall wish woman to have a wider ballot. But you say that if she gets the right to vote on questions of license we cannot go back. In reply to this objection, let me speak a serious word to conservative, cautious men. You are asked by the bill now before the Massachusetts legislature to give woman a vote on municipal matters, not for members of the legislature. If, therefore, this experiment works badly, the members of the legislature, who need stand in no fear of merely municipal suffrage, can repeal the law. This experiment you can make, and if it turns out unfortunately you can reverse your steps. I am speaking to the most cautious and conservative persons here. In view of the organization of the liquor traffic from sea to sea, and of those remarkable successes of female suffrage which have just been so strikingly summarized in your hearing, I raise the question whether it is not worth while to try this experiment of woman's municipal suffrage on the subject of license.

Thirty years ago woman could not vote anywhere. To-day she has full suffrage in Washington and Wyoming Territories; she has full municipal suffrage in Kansas; she has limited municipal suffrage in England and Scotland, and in Ontario and Nova Scotia, and she is asking for limited municipal suffrage here in Massachusetts. Let conservative men study this topic, and see how judicious it might be to try

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this experiment, and then act in view of the results of it.

I have now, Mr. Chairman, the very great pleasure of moving a vote of thanks for the eloquent and strategic address to which we have just listened, and also an expression of our profound sympathy with the work of the Woman's Christian Temperance Union, in all its branches, national and international.

The motion was put by Dr. Gordon, and enthusiastically adopted by a rising vote.

LECTURE.

MAN AND SCRIPTURE AS LOCK AND KEY.

CARLYLE'S FINAL ESTIMATE OF GOETHE.

THOMAS CARLYLE wrote most significantly to Eckermann, the secretary and confidant of Goethe, only two years after the death of this man whom Carlyle had idolized: "Your Goethe seems to me now a great and serene promontory stretching far out into Chaos, *but not through it.*" Three propositions in our vexed day are of the utmost moment:—

1. Nothing stretches through Chaos except some granite pathway that provides for man a way of deliverance from both the love and the guilt of sin.

2. Many philosophies, ancient and modern, seem to stretch far out into Chaos; only the Way of Salvation, revealed in Christianity, stretches through it.

3. And, as Carlyle said in the very letter from which I have quoted, the world begins to seek a pathway that will lead through Chaos.

There is a spiritual Want in man. There is a Supply found in Scripture. Each perfectly matches the other.

The Want is the most important fact of human nature. The Supply is the most important fact of history.

When we see how the developments of a progressive system of thought and fact in the Sacred Books have matched this want age after age, and when we reflect that man's agency cannot account for this colossal correspondence, and that this supply is the only supply, we must admit in reason that a Supply is *God's* Supply.

What is this Want? What is this Supply? Are man and Scripture related to each other as lock and key?

As a few cardinal points dominate a whole scheme of thought, I present in reply a series of propositions which appear to me indispensable in our time to soundness of popular faith as well as of scholarly discussion. We must grasp indisputable essentials firmly, and so obtain peace in the midst of clamorous debate concerning details.

MAN'S WANT AND GOD'S SUPPLY.

1. There is nothing more fundamental in the gospel than its doctrines concerning the necessity of the new birth and of the Atonement.

2. There is nothing more fundamental in philosophy of the highest type than its assertion of the necessity of the soul's deliverance from the love of sin and the guilt of it.

3. These two indisputable fundamentals perfectly correspond with each other. They show that the gospel, if it is the truth, thoroughly meets man's highest spiritual necessities; it is the key that turns without forcing in the most intricate wards of the soul. If the gospel is the truth, it exactly meets the soul's wants and matches the desire of all nations.

4. The necessity of the new birth and of the atonement, however, is taught in the Old Testament as well as in the New. In the sacrificial rites of the Mosaic economy, and in almost numberless other details, the oldest Scriptures show the necessity of man's deliverance from the guilt of sin. The decalogue proclaims the necessity of the new birth.

It is not extravagant to say that the atonement, which is the heart of the gospel, is also the heart of the Pentateuch and of the Psalms and of the Prophets.

That a sacrifice for sin was needed and was to be made and was typified by the sacrifices of the earlier

dispensation cannot be denied to be the teaching of the oldest Scriptures. These doctrines are in these writings, and no historic criticism changes this fact.

5. These two necessities are reiterated in all the teachings of Christ. He says of himself that He came not to destroy the law and the prophets but to fulfil them. He did so in regard to these two particulars beyond all question.

6. The same two necessities are emphasized by the apostles and by the whole body of the New Testament Scriptures.

7. They are emphasized by the apostolic churches and by all who have followed in the line of sound and undefiled faith and practice.

8. Here, then, beyond dispute, is unity in Scriptural teaching extending through ages.

9. The ideas involved in this unity are completely unmatched outside of the sacred Scriptures. This supply is the only supply. Christianity has no rival.

It has been well said that Plato never drew a perfect character; Shakespeare never did as much as that. But here in the New Testament is a picture of a perfect character, and of the only perfect character known to history, and that character himself assures us that He is the Way, the Truth, and the Life.

10. The correspondence between the want and the supply extending through ages is one of the wholly indisputable facts of history.

As there can be no doubt whatever that man's deepest want is the double deliverance from the love and guilt of sin, so there can be no doubt that a system of thought and a series of facts appear in the Holy Scriptures exactly adapted to meet that want.

11. A correspondence so extended and fundamental must have an adequate cause.

12. It cannot be explained as of merely human origin.

Seen running side by side through many ages, these two lines of facts correspond astoundingly.

13. It is natural to suppose that Infinite Benevolence on the part of God has been reaching forth through all the ages to supply man's deepest need, namely, that of deliverance from both the guilt and the love of sin.

14. If the line of Scriptural facts showing the necessity of the new birth and of the atonement does not show that God has thus been reaching forth in a special manner, then nothing else shows it.

15. Natural law, taken alone, although supernatural in origin, has never been enough to bring into full and effective illumination the way of grace and pardon for man.

16. Christ came to fulfil the types of the Old Testament economy as a sacrifice and a ransom.

17. He came to complete the Creation by exhibiting man's nature at its climax.

18. He came to fulfil the law by perfectly obeying it.

19. He came to exhibit not only the necessity but the actuality or harmony with God; and not only the necessity but the fact of an atonement.

20. In all this he came to fulfil in both letter and spirit the predictions existing in the Old Testament Scriptures as to Him who should come. He who should come is He who has come.

21. The all-astounding correspondences between these two lines of facts extending through so many ages, and so emphasized by the authority of Christ, are a moral demonstration of the supernatural origin and so of the trustworthiness and sufficiency of the religious teaching of the Scriptures. A supply, and the only supply of man's spiritual necessities, is God's supply.

Who constructed the lock of human nature? Beyond question God is the author of man's soul. But who

constructed the key to human nature, the only key that matches its deepest spiritual necessities, that is, the Bible, with its doctrines of the new birth and the Atonement, or of the necessity of deliverance from both the love and the guilt of sin? How was this key produced? It is made up of many pieces, forged on many anvils by many hammers, wielded by many workmen in the forges of many centuries. Who guided these workmen so that their blows, when struck without collusion, should also be struck without collision? The sum of the Scriptural doctrines is a marvellous whole, a perfect unit, but it had a most multifarious origin. The hammers that beat out this key, and adapted it perfectly to the lock of human nature must have been divinely guided. Of all the hammers known to the spiritual forges of all time, they are the only ones that have produced any such key. It is evident that from the beginning of the blows which forged this key, one plan was kept in view through all the centuries and all the various unconnected human workmen until the key was perfected. This series of indisputable facts in the forging of the key to man's nature goes far to show that He who made the Lock made the Key also.

REMARKS OF THE REV. DR. A. J. GORDON.

I am sure, dear friends, you would not pardon me if, as chairman of your committee, I did not give you an opportunity to express your appreciation of these Monday Lectures which have now reached their two-hundredth number. It certainly would have been a very marvellous thing to think of, as we might have anticipated it ten or twelve years ago, that two hundred lectures of such a character should be delivered at noonday in this place. But there is something quite as

wonderful in the fact that to-day we have the two-hundredth audience gathered at noon to hear them. All can see that there must be some very close relation in the way of cause and effect between the lecturer and the audience. A young man who was searching for the secret of power asked Mr. Spurgeon one day very confidentially, "I wish you would tell me how it is you have managed for twenty-five years to fill your tabernacle morning and evening." And the great preacher said, "I have simply tried my best to fill the pulpit, leaving the people to fill the tabernacle." And I suppose that it is because the chair of the Monday Lectureship has been so amply filled that the chairs of Tremont Temple have also been so amply filled.

I need not remind you of the pains and the labour, nor of the occasional persecution, that have attended these Monday Lectures. This Joseph, like that other Joseph whose branches ran over the wall, has been sorely shot at by the archers. But we rejoice that like that same Joseph, his bow to-day abides in strength. It is very pleasant to have the good wishes of the respectable party, though you care nothing for the hatred and contempt of the criminal classes. But the great trouble with this Monday Lectureship is that it has alienated a few of the better sort. Is it supposed that this theological gladiator is here simply to make sport for us who fill this coliseum Monday after Monday? We hold that there has been a very practical outcome of it all. Some may think that it is unfortunate to alienate certain theologians and the daily papers by condemning the theory of future probation, as has been done repeatedly on this platform. Men say to me, "It is a mere hypothesis, and why will Joseph Cook make so much fuss about it, lashing the ocean into a storm and waving a falchion to drown a fly, simply striking at an hypothesis?" Well, now, some of

us think that this hypothesis is just what Coleridge described: "An ever-widening spiral *ergo* from the aperture of perhaps a single text." But that *ergo* has another *ergo* attached to it; therefore, let us put off repentance till to-morrow, though it is our duty to repent to-day, since we have a chance hereafter. There is something very practical in striking at such a matter as that, although it may for a time alienate the clergy in some quarters and the daily papers.

There is a grand movement on foot in the way of temperance, led by what Wendell Phillips used to call "The Beacon Street reformers." He sat yonder one day, almost the last time I ever saw him, and after he heard what was said here he remarked to me as we went out, "Well, I might as well retire; the temperance cause is in good hands; I think we can safely leave it there." A certain class of reformers have a theory that the way to destroy low dives is by high license. These men say, "Why cannot we all unite, bring together all the temperance forces, the license men and the prohibitionists, and the high license men and the low license men; why cannot we all unite and present a solid front?" But, said one of these politicians, "Your men like Joseph Cook smash all our plans; he will not work in our harness at all." And why will he not? Because he does not believe that two men can pull in the same direction when one has his face toward the north, and the other has his face toward the south. And that is just the difference between license and prohibition. They pull in opposite directions, and there is no use to try to compromise or bridge over the difficulty. I remember that Frances Power Cobbe tells us that she heard two Irishmen talking in London, and that one of them said to a stranger, "Can you tell me how far it is to Hampstead Heath?" "Ten miles." He turned to his friend and said, "That makes it five miles apiece; we can easily do that."

How far is it to the abolition of the liquor traffic? The whole length of prohibition; and we must go the whole distance, every one of us. It is no use to divide it up between high license and low license. We have got to go the whole way.

The honour and the worth of this Boston Monday Lectureship is that it stands on principle and not on policy; that it looks straight on, turning neither to the right nor to the left, advocating what is right. And let all of us, who believe we see the right, and think that the right is better than that which is merely politic, stand together and give our indorsement to the good, strong, true words that now for thirteen years have been spoken here.

LECTURE VII.

**SUPERNATURAL LAW IN THE NATURAL
WORLD.**

BOSTON HYMN.

LOVE UNSLEEPING.

SUNG AT TREMONT TEMPLE, AT THE 201ST BOSTON MONDAY LECTURE,
MARCH 19, 1888.

1. ALAS, my absent Christ,
Alas, my soul enticed,
So far to wander from Thy keeping!
Stunned by this world's loud din,
Swept by this surge of sin!
Restore Thy keeping,
Thy Love unsleeping.
2. Oh, what to me the shout
Of victory or rout;
Earth's wine or gall my spirit steeping?
Tossed on these rolling waves,
Jesus, my spirit craves,
Once more Thy keeping,
Thy Love unsleeping.
3. Say: "Peace, thou soul, be still,
Since war but works My will.
Though with a flaming sword wide sweeping,
'Tis Cherubim who press
Man back to Eden"—yes,
Within Thy keeping,
Thy Love unsleeping.
4. Jesus shall rule the world,
Wrong from its empire hurled,
Forever done earth's weary weeping.
Cease, soul, thy sad unrest,
Repose thee on His breast,
Within His keeping,
His Love unsleeping.

WILLIAM M. BAKER.

PRELUDE.

ROMAN CATHOLIC PAROCHIAL SCHOOLS.

GROWTH OF CATHOLICISM IN THE UNITED STATES.

THE direct and indirect adherents of the Roman Catholic Church make up now at least one-eighth of the population of the American republic. According to their own expectations they promise to number at no distant date a quarter and a majority. These expectations are not mine. Nevertheless, our most cautious statisticians think that there are in the United States between eight and ten millions who owe allegiance to the Roman Catholic Church. It is certain that the Roman Catholics have increased far more rapidly than our population, in spite of the great losses incurred by the abrasions of Catholicism against free thought and Protestantism in this republic. If the average rate of increase for the last twenty-five years should be kept up for another twenty-five, Roman Catholicism will certainly have about twenty millions of people at the time when the republic as a whole has one hundred millions.

You will pardon me, therefore, if I venture to assume that the recent action of the Plenary Council of the Roman Catholic Church at Baltimore, dictating the opening of parochial schools from sea to sea on this continent, in obedience to directions from the Pope of Rome, is an event of national importance, and this in political, as well as in religious and educational aspects.

I wish to speak this morning with courtesy, with moderation, but with a certain degree of boldness. There are four kinds of Roman Catholics in the United States: First, the foreign ecclesiastics, who have not

yet learned American ideas and show very little tendency to accept American notions. Second, American ecclesiastics, of whom Father McGlynn is a good specimen, who lean far over toward what I call the wholesome doctrine that the Pope is not to be allowed to interfere in American politics, whatever he does with the religion of Roman Catholics. Third, recent Catholic immigrants,—laymen, who are largely foreign in their tastes, thoroughly loyal to a foreign priesthood and its representatives on our shores, and far from being Americanized. Lastly, Catholic laymen of American descent, or who are, like Father McGlynn, more or less Americanized, at least in their political notions.

You will notice that I am not here to cast wholesale aspersions upon the Roman Catholic body. Some of the noblest friends of temperance are found among Roman Catholic ecclesiastics,—and some of the ignoblest. Bishop Ireland represents one type of Roman Catholicism; the Plenary Council at Baltimore, the same type, on the subject of temperance. But the majority of the names on the signs over the whiskey shops of the republic represent another type. It is highly important to make a distinction between Catholics and Catholics. We must study the distinctions between Roman Catholicism and Jesuitism. It is against the latter that my crusade is this morning opened, or, rather, not opened but continued; for years ago on this same platform I began this protest just after a boy had been lashed yonder under the shadow of Bunker Hill until his back was raw, because he would not go to a parochial school. I have travelled somewhat since that day and have found no reason to change my opinion. If Roman Catholics are at all represented here, let me say that I have great reverence for the more enlightened laymen, and for many of the ecclesiastics in the Roman Catholic Church. Talleyrand used to affirm

that the best policy is to be perfectly honest and straightforward, if you are to converse with the people; and therefore, let me confess that my supreme purpose this morning is to sow dissension between enlightened and unenlightened Catholics, for the benefit of the former.

OPEN AND COVERT CATHOLIC AGGRESSION.

What are the chief objections to the present principles and practices of the Roman Catholic parochial schools?

1. It is a notorious historical truth, illustrated by the experience of Spain, Italy, Austria, Mexico, and South America, that Roman Catholic priests, when they have had their own way, never yet gave, in their parochial primary schools, instruction enough to fit a population for the duties and responsibilities of free government. When Victor Emmanuel took possession of Rome, only five per cent. of the population could read and write. Five centuries of history under monarchical, republican, and mixed institutions, show that it is unsafe to allow the Pope to obtain exclusive or predominant control of primary schools in a free nation.

2. Roman Catholic parochial schools are avowedly intended to destroy the American unsectarian public school system—the most indispensable of all the safeguards of our liberty under universal suffrage.

The friends of Roman Catholic parochial schools will make no objection to that proposition, for in every way they have shown hostility to our school system. Here I take up the first Catholic magazine on which I happened to put my hand as I went out the other day to see the latest signs of the times in the Roman Catholic World. The *Catholic World* in its March number, has an article on “Race Divisions and the School Question,” proclaiming that the American common schools must be destroyed:—

"We say frankly, nay, the official organ of the whole Catholic Church among us, the Baltimore Council, says frankly, that the Massachusetts public schools are detrimental to the Christian religion and inimical in the long run to the Christian commonwealth. . . . Is it a fact that purely Catholic schools are anti-American in tendency? Yes, if to be anti-public-school be anti-American Either the Catholic children will be trained in schools purely Catholic, owned and conducted by the church as a private corporation, or the state must change the public schools in such a manner as to permit Catholic parents to provide Catholic instruction in them, whether it be in school hours or out of school hours. There is no escape from this alternative. . . . The whole church, from Rome outwards, Pope, bishops, priests, and people, are going to have all Catholic children under Catholic influences, doctrinal and moral and personal, in their school life." (*Catholic World*, March, 1888, pp. 738-742.)

Language like that of this outspoken extract is now common in all our Catholic periodicals.

3. Roman Catholic authorities wholly deny to civil government the right to conduct the secular education of the people, and intend to apply to the United States as soon as opportunity permits, the same educational principles which have kept the mass of the populations of Roman Catholic countries in a state of intellectual childhood. The Popes have often declared that the toleration of schools not under the control of the Catholic Church is a sin on the part of civil government.

4. The instruction given in parochial schools, as evidenced by the text-books in use in them, is always sectarian, generally mutilated, and sometimes thoroughly misleading, and so is greatly inferior to that given in the public schools.

Now, Mr. Chairman and ladies and gentlemen, I should be glad to occupy an hour in making citations from Catholic text-books that lie on this table, but I open simply the text-book on "Modern History" by Prof. Fredet of St. Mary's College in Baltimore, and I find, for instance, the Massacre of St. Bartholomew covered

with copious, mucilaginous, repulsive, but by no means adhesive whitewash.

"It is certain that religion," says this amazing book, "had nothing to do with the massacre. . . . The only share which bishops, priests, and monks took in it was to save as many as they could of the Protestants. . . . It is objected that Pope Gregory XIII. publicly returned thanks to God on that occasion; but . . . the Pope rejoiced for the preservation of the French monarch and his kingdom." (Pp. 524, 525.)

The history of the Inquisition is treated (p. 519) in a manner equally Jesuitical and misleading. I quote this volume because it is in such general use in Catholic schools that it has gone through thirty-four editions.

Bismarck said that the saddest thing he saw in France was a set of mutilated text-books used by order of the Jesuit fathers. James Anthony Froude tells you that lately, in the West Indies, he fell into conversation with a man of apparently high culture, a Roman Catholic ecclesiastic, and as their discussions ranged over politics through a long course of history, he found that on nearly every point they differed as to matters of fact. Finally the ecclesiastic said, "You must have been educated on a different set of text-books from those which were employed in the schools where I was taught." "Very surely I have been," said Froude; and the outcome of the conversation was to open the eyes of this English historian to the fact that the most systematic mutilation of history goes on in the Roman Catholic schools on the American as well as on the European side of the Atlantic. This ecclesiastic was from the United States. Froude had not thought that such mutilation would be attempted under our institutions. He knew well enough it had been attempted decade after decade, generation after generation, in Europe; he found it was attempted here.

I might take up text-book after text-book, such, for instance, as this Catholic approved History of the United

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States, from which you would suppose that our civilization was chiefly founded by the bishops of the Roman Catholic colonies. There are sneers enough here at the Puritans. I hold that these text-books are not merely anti-American and anti-Protestant, these would not be absolutely inexcusable faults, but that they are grossly inaccurate. They teach things which are in the teeth of notorious fact. They are mutilated; they are misleading. This kind of rubbish is what is crammed down the throats of our brightest Roman Catholic youth. I object to such instruction on the ground of its quality, and of the dangerous results which may sooner than we think appear in politics, if such false inculcations continue to gain credence.

5. The Catholic Church denies to parents the right of private judgment as to which schools they shall patronize, the public or the parochial, no matter how inferior the latter may be to the former. If parents refuse to send their children to accessible parochial schools and send them to the public schools, the parents may be denied the sacraments—such as the right of baptism, marriage, confession, and burial according to the Romish forms.

This means very much to the eight millions, who will soon be twenty millions, in our republic. Consider what it means to the women and the children, and generally to the young who have the priest uttering against them such fulminations as these. Consider what it means to have the Roman Catholic Church in the Southern States, where French pride is at its height, especially near New Orleans and in that city; consider what it is to have the great German Catholic Church of the West, and the French Canadian and Irish Catholic Church of New England and the East at large, perfectly united in these propositions from the Lakes to the Gulf, and from Plymouth Rock to the Golden Gate. There

is yet immense power in these thunderbolts. And if I were an infidel, if I had nothing at stake in this debate except American freedom of choosing where a child shall go to school, if I had only to defend the right of private judgment on the part of parents concerning the education of their children, I should trample on this monopoly as utterly contrary to American principles.

6. It has been shown by experience that no one religious denomination, not even the most wealthy and numerous, can pay, without danger of financial collapse, the expenses of the education of all its children up to the present standard of the public school system.

What caused Archbishop Purcell to fail in Cincinnati? Largely the efforts to support parochial schools in which he was using Roman Catholic money. It cannot be shown that even the Methodists have financial power to educate their children up to the standard of the public schools system, and do this thoroughly year in and year out. Consider how we save money by massing all the children in the same schools. Consider how expensive it would be to subdivide this work, and have every denomination build its own school-houses and pay its own teachers. The denominational system of educating children cannot be carried out for lack, I will not say, of financial ability, but of financial self-sacrifice on the part of the various denominations, great as this self-sacrifice has often been, and undoubtedly would be in any great exigency. The Roman Catholic Church seems to understand very well that it must have help from the state, for during the last fifty years, since Archbishop Hughes began his battle, it has been labouring to get appropriations from our various commonwealths.

7. The superior class of minds among Catholics are making effort in Catholic countries, like France and

Italy, to wrest the control of public education from the church.

Yonder in Portland there has occurred lately an event which would have excited much comment in Italy or in France or in Austria. Property has been given to a certain ecclesiastic who has the sole power to control it, and who has such authority that only his will determines the succession of the property. As it is religious property it is not taxed, and an enormous accumulation of funds is thus being gathered at that point, and various other points throughout the country under exclusively ecclesiastical control. You know how the government of New York city and of New York state has been fleeced for the last generation by frauds of this kind. We are apathetic. We are a Protestant country. We feel that we are strong. We think mischiefs that have become enormous on the other side of the sea cannot ever become perils here. New England is especially apathetic on this matter. She lives in serene peace. She dreams that she has a very nearly perfect civilization. Has she not been the brain of the country? Has she not been in some respects its religious heart? Is she not safe from the attack of foreign ecclesiasticism? I regard this apathy as poorly provided with reasons for its own existence. The time has come for the whole republic to open its eyes, if not to the peril of the growth of Catholicism, at least to the grave peril of the growth of Jesuitical influences in the parochial schools.

8. The Roman Catholic schools are usually under the control of Jesuits, whose private and public influence has for centuries been so mischievous that they have been expelled again and again from many of the foremost nations, both Catholic and Protestant.

9. Roman Catholic parochial schools are intended to bring the whole Catholic population of the United States under the control of a few hundreds of ecclesiastics

who are themselves virtually subjects of a foreign pontiff.

The *Catholic World* says: "We, of course, deny the competency of the state to educate, to say what shall or shall not be taught in the public schools," and "Before God, no man has a right to be of any religion but the Catholic." A paper entitled, "The Catholics of the Nineteenth Century," says: "The supremacy asserted for the church in matters of education implies the additional and cognate functions of the censorship of ideas, and the right to examine and approve, or disapprove, all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement."

Now, if that is not frank speech, what is? I call such speech treasonable.

When I was ten years younger, I used to think there was a good deal of thin vapour in the threats of Jesuitism concerning the public schools. I am beginning to learn that with the enormous power of the Roman Catholic polity massed behind time-serving politicians, these fulminations have real lightning in them; not enough to ruin us, but enough to annoy us, enough to wound us very deeply. We cannot afford to be wounded severely. We need all our strength for the glorious work of building up American ideas in practical shape on this continent. I have no fear the country will be ruined by Romanism, but I fear it will be annoyed and weakened by Jesuitism, and that our great cities may for decades to come be kept in a barbaric state in their politics, and to a large extent in their educational systems, by Jesuitical influences.

10. These schools are intended to pave the way for a sectarian division of the school funds of the States and of the nation.

11. They are intended to prepare the way for the union of State and Church in the United States, that is, for the supremacy of Roman Catholicism in civil and political, as well as in religious affairs. A recent syllabus

of a pope declares that it is a deadly error to deny that the Catholic religion should be the only religion of the state to the exclusion to all other modes of worship.

12. The Roman Catholic demand for exclusive control of the education of the people has already greatly increased the corruption of municipal politics in the United States, caused the illegal appropriation of millions of dollars to Catholic institutions, and led in several cases of public notoriety to the formation of exclusively Roman Catholic military organizations to support the pretensions of a treasonable Jesuitical faction in the Catholic hierarchy.

It was established on good evidence not many years ago in New York city that there were regiments there made up exclusively of Roman Catholics, purposely so. Francis Lieber had part in the discovery, and the Union League in New York deserves great credit for what it did at the time. And we hear charges, I do not know how much truth there is in them, that there are secret organizations now in existence all across the country that could easily be turned to the advantage of such military organizations in any great public exigency. Now, I am not an alarmist. I am not here to say I think there is any danger of military resistance on the part of Roman Catholics to Protestants. I do not believe there is. Nevertheless, I believe that there are a few Jesuitical fathers so fanatical as to induce politicians and heedless young men in military organizations to combine under exclusively Roman Catholic auspices, and that this is done for a purpose. I think it is done far more widely than the public generally supposes. I am by no means carried off my feet by newspaper clamour on this matter, for most of the newspapers do not dare to clamour, and the politicians are whist. All the more reason is there, therefore, why the independent platform and the independent audience should speak out.

*LECTURE.*SUPERNATURAL LAW IN THE NATURAL
WORLD.

MIRACLES IN NATURE AND REVELATION.

EVERY great new dispensation begins with miracles.

Every great new dispensation is predicted by its predecessor.

The succession of new dispensations, therefore, each fulfilling the prediction of its predecessor, indicates a Divine Plan which presides over and inspires from the first the whole course of history.

My contention is that these three propositions are true, both of the development of nature and of that of the Christian Scriptures. If this position can be established, these commanding laws will throw a flood of light on both the fact and the method of Inspiration. They will also be a sufficient answer to those incautious critics who object to any theory of Inspiration that necessitates a distinct and vital belief in the Supernatural.

Prof. Huxley has said lately that men of science are superior to theologians in the high virtue of intellectual veracity. But men of science rarely notice that facts almost everywhere admitted in the world of physical research show that each great new dispensation in geological history has begun with miracles. For instance, the lifting of matter from the plane of its inertness to the level of life, the introduction of living things, no merely physical science can explain. Charles Darwin said the first living germs must have come directly from the hands of the Creator. He was no materialist. But whoever firmly grasps the three laws of science I have

just named will not be surprised at the supernatural in inspiration and Christianity. Read the last paragraphs of his book on "The Origin of Species," and you will find that Charles Darwin believed that the supernatural has occurred at least once in the history of the universe, namely, when the lifeless was lifted to the level of living matter. Spontaneous generation is a doctrine which nowhere stands in good repute among men of good repute. According to Asa Gray, who is generally admitted to have held a more balanced doctrine concerning evolution than Darwin himself taught, the lines of evolution have been beneficently led by some power outside of nature. The developments of the physical universe, and especially of living creatures, have been guided along beneficent lines. Supernatural activity is implied in such a guidance. Mr. Wallace, one of the founders of the doctrine of evolution, insists upon it, that although we might explain a man's body by the doctrine of evolution along lines of animal formations, we cannot thus explain his soul. But man's soul is actually in existence and must have had an adequate cause.

1. It is a scientific law that at the appearance of every new level of life on this globe there has been a touch of the supernatural lifting previous levels to greater altitudes.

Merely physical science does not explain the origination of these new levels, occurring one after the other, from matter all the way up to man. When matter was lifted to life a miracle occurred, as I hold. When life was lifted to the form of the vegetable, a miracle occurred as I hold. When the vegetable was lifted to the animal a miracle occurred, as I hold. When the animal was lifted to man a miracle occurred, as I hold.

New dispensations open with miracles. For one, I regard that as a natural law, declared by the researches of science, established by all we know of the past

history of the globe. And yet it is a law apparently out of the sight of Professor Huxley.

The application of that law to the religious history of the race would make us expect miracles at the opening of the new dispensation in which Christianity appears. It would make us expect miracles, not only in connection with the creation of the first Adam, but in connection with him who is the second Adam. Christ was the culmination of the creation, so far forth as he was only a man, but the cause of creation so far forth as he was God. Christ was man; the only perfect man known to history. He was all a man should be; He was man at his climax. He makes a new era, and in the introduction of that new era we should expect, according to this universal law, a touch of the supernatural guiding man's development along beneficent lines.

Of course I am very far from affirming that Christ is a natural development. I am very far from admitting for an instant that He is to be accounted for by anything that preceded Him. But what I do say is that his character, so far forth as he was man, is a part of human history and that it demonstrably begins a new era. His character is in itself a miracle, and according to the law that new dispensations open with miracles, this was something to have been expected.

Lift matter to life. You need a miracle to explain the process, a touch of God upon the chain of cause and effect from outside the chain. Lift vegetable to animal life. You need a miracle. Lift the animal to the natural man. You need a miracle. Lift the natural man to the regenerate man. You need a miracle to explain the change of level. And lift the regenerate man to that perfect manhood which appeared once in history in the person of our Lord, and you need another touch of the divine to explain this reality;

or rather you need God incarnate. The culmination of the creation, as Dorner said, is the incarnation.

THE NATURALNESS OF THE SUPERNATURAL.

It will be noticed that I am not preaching. I am giving here my own most secret convictions; and I, for one, am not annoyed by sneers at the supernatural. There is too much of the supernatural evident behind the natural on every side of us. There is too much of it tangible in history from the beginning of the recorded story of the race up to the present hour. The character of Christ is absolutely unique in every respect in history. The sinlessness of that character is supernatural and miraculous in the fullest meaning of each word. And in connection with that supreme miracle, about which there can be no doubt, it is natural to expect other miracles. It would be very unnatural not to expect them. If history were to say of our Lord, as it says of John the Baptist, that he wrought no miracles, we should be amazed. He was Himself a miracle, and miracles flowed from Him naturally at the beginning of a new dispensation.

What more wonderful miracle is related in the New Testament than the origination of life in the world of dead matter? What miracle is more wonderful than the creation of man? But life is here. Soul is here. It is actually true that man is here. And as Carlyle always used to say in reply to the anti-supernaturalist, man is yet man. Here are these mighty religious faculties in the human soul. Here is conscience with its unfathomable depths, here is our sense of dependence upon a power above us, our feeling of obligation to that power. Here they will remain while man continues to be man. We may be animals, but assuredly we are religious animals. And once there has appeared a Conscience that was obeyed. Once there has been seen in history

a character harmonious with itself, all the faculties keeping peace with their neighbours, and this sense of obligation responded to with utmost loyalty. In that character there was no sense of sin. Such a doctrine of the new birth as He who had this character taught, had never been heard on earth from any other lips than His. Such a doctrine of the necessity of pardon had never been heard. But He himself felt no need of pardon, no need of a new birth. Such a doctrine of prayer as He taught, including special prayer for forgiveness, had never been heard from other lips than His, but He never prayed for forgiveness. Here is this character of which we must say, as Horace Bushnell used to say, that its sinlessness forbids its possible classification with men. Here it is—a historic reality. The position of infidelity in regard to it appears to me to be much like that of the bat that Wordsworth describes, the bat that shuts its eyes at noonday and cries out "Where is the sun?"

CHRIST'S CHARACTER A PREDICTED MIRACLE.

The character of Christ was in itself a miracle. It was the beginning of a great new dispensation. But it was also a predicted miracle. It was, therefore, a part of a Divine Plan presiding over and inspiring the whole course of history.

2. Every new dispensation is predicted by its predecessor. There were earlier developments in the animal world in geological history that predicted the latter. There were premonitions of man's appearance on this planet. Rudimentary organs predicted a higher creature afar off. Take geological history as a whole, move through the vast sweep of it, and you will find not only every new dispensation opening with the supernatural, a divine touch guiding merely natural causes along beneficent lines, but you will find every

dispensation uttering predictions as to its successor. It is a commonplace of science that there are organs appearing in germ in every great geological era that predict the condition in which those organs will be found in the next era. The wing, the ear, the eye, the brain did not appear at once in their perfect state. Little by little you see the development of each. Every earliest form was a prophecy of what was to come. This has been true throughout all geological history and in all ranges of the animal creation. What if every undeveloped wing in man's soul is a prophecy, and is to have free course somewhere? What if this longing of our soul for peace with itself, this deep instinct which leads us to seek, through self-surrender to God, harmony with Him, and with the laws of our own being, were premonitions from the first of something to come and indicate to us possibilities opened to us now through a new dispensation? These germs were growing in the old dispensation. I believe these germs have life in them all over the globe. They gave rise to the desire, of all nations which pointed to Christ the perfect man, and for all souls a ransom. These things are in us mighty instincts calling for deliverance from the love of sin and from the guilt of it; and if history is good for anything, if the law that every organic, ineradicable, constitutional presentiment points to reality and is to be trusted, there will be provided somewhere and somehow a satisfaction for man's longing for deliverance from the love of sin and the guilt of it. A Messianic longing and hope are innate in man. They are, as we have heretofore shown, a part of the earliest of the Holy Scriptures. But, under heaven and among men, no satisfaction has been found for these longings, and no fulfilment of this historic hope, except in the religion of Christ our Lord, which opened with miracles a new dispensation.

3. A new dispensation has incontrovertibly arisen

in the religious history of the world, and it perfectly matches the wants of man and also the premonitions of the older dispensations. Eighteen centuries of history have been fulfilling the predictions of the Old Testament and of the New. In the history of Redemption a plan of inconceivable vastness, of which the outlines are all found in the earliest books of Revelation, continues to unfold itself along courses plainly laid down from the first. If the goodly company of the martyrs were with us; if we could bring down from the apostolic age, and from that of the prophets of the old dispensation the saints and the heroes who laboured for something better than they knew; if we could show them what has been accomplished in the growth of the kingdom of God upon earth since our Lord appeared upon the planet; if we could bring the testimony of the centuries to those who died without the sight of anything beyond the opening of the era of the Christian dispensation, and then compare our faith with theirs, how should we be obliged to hide our conceited heads in shame because of our lack of reverence for evidence. Through the constantly unrolling fulfilment which each great new dispensation gives to the prophecies of its predecessor, modern times have vastly more evidence than the ancient times had that God is in history, that God was in Christ, that God is in conscience, and that God is in the Scriptures of the old and the new dispensation.

LECTURE VIII.
SELF-EVIDENT TRUTH THE VOICE OF
GOD.

BOSTON HYMN.

GOD IN HIS WORD.

SUNG AT TREMONT TEMPLE, AT THE 202ND BOSTON MONDAY LECTURE,
MARCH 26, 1888.

1. IN the morning watch, the Scripture,
Pillar tall of Cloud and Fire,
Leads the ages. God looks through it;
All the stars with Him conspire.
2. Through the darkness shines the lightning;
God in clouds his foes dismays;
Who shall face the shafts of white flame,
That from mists and midnights blaze?
3. Living, sheathless swords of thunder,
Sharper than the edge of steel,
Soul and spirit cut asunder,
Secret thoughts and hearts reveal.
4. Through one perfect Soul God gazeth,
In that Soul His Soul abides;
Noon in Christ mid-noon amazeth,
Saveth who in Him confides.
5. Seen afar a star He shineth;
But as ages to Him run,
Light, with life and bliss, enlargeth;
Christ of highest Heaven is Sun.
6. Light and lightning, Lord and Saviour,
God in Christ for guilt atones:
Face of God, fill earth with harvests;
Sow with sunbeams all its zones.

JOSEPH COOK

*PRELUDE.***JESUIT OPPOSITION TO OUR SCHOOLS.****THE WHITE POPE AND THE BLACK POPE.**

THE people of Rome are accustomed to speak of the head of the Jesuit order as the Black Pope, and of the head of the Latin Church as the White Pope. When these two popes agree, they are irresistible in the Catholic world. When they disagree, the Black Pope usually conquers his rival. Clement XIV., in 1773, urged on by vehement complaints from France, Spain, Portugal, and other Catholic kingdoms, abolished the order of Jesuits. They were restored in 1814 by Pius VII. With slight temporary opposition from Pius IX., their power mounted by swift degrees until it was crowned by the victory of Ultramontanism in the famous Vatican Decrees of 1870. Nearly all the sees of Latin Christendom are now filled by bishops entirely satisfactory to the Jesuits. Never in all their history have the Jesuits had as much indirect influence in Protestant countries as at the present hour. Bismarck himself, who a few years ago boasted that he should never go to Canossa, has of late been obliged to make humiliating terms with Ultramontanism. Mr. Gladstone affirms deliberately that the Vatican Decrees vitiate the civil allegiance of Catholics.

"The Rome of the Middle Ages," he says, "claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. . . Rome requires a convert who now joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another. . . . Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the church. Thus are swept into the papal net whole multitudes of facts, whole systems of governments, prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance between church and state is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the state, but also undeniably affecting the government of the church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor-relief, incorporation, mortmain, religious endowments, vows of celibacy, and obedience. In Europe the circle is far wider, the points of contact and of interlacing almost

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innumerable. But, on all matters respecting which any pope may think proper to declare that they concern either faith or morals, or the government or discipline of the church, he claims, with the approval of a council undoubtedly Ecumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion." (Pamphlet by Mr. Gladstone on the Vatican Decrees, pp. 11, 24, 42.)

The Jesuit order is now very justly described by as cool an authority as the "Encyclopedia Britannica," as a naked sword, of which the hilt is at Rome and its point everywhere.

RAPID EXTENSION OF PAROCHIAL SCHOOLS.

In resisting Jesuit attacks on the American public school system, if I may summarise in a word my position, I desire to take exactly the ground occupied by the Evangelical Alliance of the United States at its recent memorable convention in Washington. Bishop Cleveland Coxe read a paper there in which he recognized any merits that exist in the Roman Catholic Church; but he took an unflinching attitude of opposition to Jesuitical interference with our common schools. I do not speak as an echo of the Evangelical Alliance, and yet I am very proud and glad to second its admirable and indispensable work of opposition to sectarian division of the school funds.

Why ought private schools to be brought under a system of state inspection?

1. It was decreed by the Baltimore Plenary Council of the Roman Catholic Church in 1884, in obedience to papal directions and well-known Catholic principles, that parochial schools shall be established everywhere among Roman Catholics—that is, by about one-sixth of our population.

2. This papal order is in process of rapid execution. According to Sadlier's Catholic Directory for 1888, there are now in the United States 2,606 private parochial schools, containing 511,063 pupils under exclusively Roman Catholic instruction.

Boston at the present time, according to Sadlier's official count, has forty-two parochial schools, and 22,250 pupils in them under exclusively Roman Catholic instruction. Cincinnati has eighty parochial schools, with more than 21,000 children in them. New Orleans has forty parochial schools, with 11,000 children in them. St. Louis has ninety-five parochial schools, with upwards of 20,000 pupils in them; Philadelphia, sixty-eight parochial schools, with 25,000 children in them; New York, thirty-seven parochial schools, with more than 40,000 children in them. Here is a growth of about five years only. This is the result of a bold declaration made by the National

Roman Catholic Assembly, the Plenary Council, as it is officially called, that wherever Roman Catholic parishes are out of debt, and are able to maintain separate schools, they must establish them. There were very few parochial schools of any size in our country ten years ago. From the Pope and his Council in Rome through the Jesuit order outward, this movement has spread, officered in Rome. The Jesuit order supports the movement, and, as one of its emissaries said on this continent not very many years ago, the whole change has been effected as easily as the pulling of a trigger when you fire a gun.

It is important to notice who are the teachers in these schools. I have before me a list of the names of all the parochial schools in New York, and I find the Jesuit brothers and nuns of various orders mentioned as the teachers. I turn to a page concerning Boston, and read that you have one large school in East Boston with 444 pupils taught by Sisters of Notre Dame. You have the Gate of Heaven parochial schools in South Boston, with 542 pupils, taught by eleven Sisters of St. Joseph. You have the Holy Trinity parochial school, German, for boys, two Sisters and one lay teacher, for girls, four Sisters of Notre Dame, with 428 pupils, 210 boys and 218 girls. You have in the parochial school of the Most Holy Redeemer, East Boston, ten Sisters of Notre Dame; boys, 410; girls, 510. Many towns in the neighbourhood of Boston are mentioned here with their parochial schools and officers, and the summary of the entire arch-diocese of Boston is forty-two parochial schools and 22,250 pupils. The Catholic population of this diocese is supposed to be 450,000.

Certain illy informed people who formed their opinions on Romanism and Jesuitism twenty-five years ago, think that the topic of parochial schools is of little importance. But our country has changed in twenty-five years. Here is New Orleans so largely Roman Catholic that the number of parochial schools is not given at all, but the statement in the Catholic Directory is simply that there is a parochial school in every parish.

CIVIL RIGHTS INVADDED BY JESUITS.

8. Roman Catholic parents are forbidden, under the heaviest ecclesiastical penalties, to send their children to the American public school when a Roman Catholic parochial school is accessible.

The Commonwealth of Massachusetts ought to take emphatic positions on the topic of parochial schools, for the civil rights of Roman Catholics have been invaded in this State by Jesuit ecclesiastics. You say I am bringing sectarian discussion into this

house and before the community at large. I am not responsible for raising these questions. They are in the air; they are forced upon us by the Baltimore Plenary Council. Not many years ago a livery stable keeper in Holyoke sent his children to the public schools contrary to the advice of his priest. That ecclesiastic told his congregation to boycott that livery stable, and the man's business was nearly ruined. One of your noble judges decreed that damages could be collected of that priest for such an interference with the business of one of his parishioners. It is a fact of history that in sight of Bunker Hill, in Cambridge, within sound of the guns that are heard on patriotic gala days from the old battlefield yonder, a foreign ecclesiastic whipped an American boy so that for two weeks he could not lie down on his back, the only fault of the lad being that he went, under directions of his parents, to a public school when the priest had advised him to go to an ecclesiastical parochial establishment. That was the famous case of Father Scully on which I had an opportunity to comment some years ago. At that time I ventured to go so far as to say that if Archbishop Williams would speak out, and would be entirely candid, he would say, what at that time had not been said but what a little later the Plenary Council did say, that from sea to sea the ecclesiastics are now urging parents in the Roman Catholic Church, under penalty of ecclesiastical censure, to put their children into parochial schools. I venture to say that that was the trend of events in 1880, and in 1884 came this deliverance of the Baltimore Council.

4. The Roman Catholic parochial schools are avowedly established to destroy the American common school system, and to secure a sectarian division of the public school fund.

5. The American Republic has now, according to the report of the National Bureau of Education, 471 cities each of over 5,000 inhabitants, and containing in all about one-fifth of our population and one-fifth of the children of school age. The mass of the Roman Catholic private parochial schools is concentrated in these cities.

6. The Roman Catholic political power is chiefly centred in the same cities.

7. This power is so great that it has already been illegally used in the largest cities to effect large misappropriation of public funds for sectarian purposes.

So well established are these facts that I cannot pause to bring coals to Newcastle. I am a citizen of the State of New York when I am at Lake George, but as a traveller I see somewhat of the larger cities occasionally, and everywhere I come upon unconfessed anxiety as to the influence of Roman Catholic machinations against the public school system. There are very deep wells of anxiety in

Chicago, St Louis, and San Francisco, as well as in New York, Boston, and Philadelphia.

The "Freeman's Journal" says: "Let the public school system go to where it came from—the devil."

Monsignor Capel, an eminent emissary of Romanism, incites a Catholic outbreak by this treasonable language:—

"The time is not far away when the Roman Catholics of the Republic of the United States, at the order of the Pope, will refuse to pay the school tax, and will send bullets through the breasts of government agents rather than pay it."

The catholic Bishop Gilmour writes: "Nationalities must be subordinate to religion. We are Catholics first and citizens next," ("The Forum," July, 1888, p. 561.)

8. The Roman Catholic Church demands a division of the school funds everywhere, but especially in the large cities.

9. It announces its purpose to use its political power to secure state support of Roman Catholic schools.

We read so little on this subject that many of us do not know how timid the pot-house politician is in presence of a threat from the Pope. There is a quiver of anxiety running through the whole mass of our managing politicians whenever they are told that the Roman Catholic vote is likely to be cast against them. Archbishop Hughes taught Roman Catholics in this country the extent of their political power, and he taught politicians the same. He used the full extent of his power in support of positions which he considered sacred, but I have a right to outspoken expression as well as Archbishop Hughes, and I venture to deprecate the extent to which the Roman Catholic ecclesiastics have massed the Roman Catholic vote in support of misappropriations of public funds for Roman Catholic institutions. It is hardly too much to say that in certain penal institutions there is a state church on Manhattan Island, and that it is the Roman Catholic.

JESUITS AS POLITICAL ALIENS.

10. The Roman Catholic schools are largely officered and controlled by the Jesuit order

11. The Jesuit order is an ecclesiastical and political machine of which the driving wheel is at Rome.

What is this Jesuit organization? It is essentially military in its ecclesiastical constitution. There have been great devout Jesuit missionaries, who carried civilization far toward the setting sun on this continent. But, making exceptions as far as history requires in this direction, it yet remains true that the Jesuit order has been hounded out of every Catholic country in Europe, except Belgium,

because of its interference with education and politics. I have no sterner opinions of the Jesuit order than many of the Catholic rulers of Europe have had. I have no sterner opinions of it than Clement XIV. had when he charged it, in spite of its vows of poverty, with insatiable greed for wealth and political power.

The rule of the Jesuit order is that every rector or head of a Jesuit house must make once a week a report to his provincial superior. Once a month the provincial superior makes a report to the head of the Jesuit order at Rome, the general. Of what do these reports speak? Not only as to what Roman Catholics are doing, but as to any events or persons in which Roman Catholics are interested. A system of police is thus exercised, not only over the Jesuit order but over all that touches it. You are under Jesuit inspection, it may be, at this moment, in this hall. Very possibly I am. And in the next reports that go to the provincials in this country this very service may be mentioned. Possibly we may not be so honoured, or dishonoured, but there is a vigilant Jesuit eye kept on the whole circle of civilization. And, in order that the general may not be deceived, the heads of houses, or the rectors, report once in three months directly to the general, not through their provincial. There is thus a spider's web cast over the world.

The Jesuit order begins by scooping out the brains of its novitiates, so far forth as self-assertion is concerned. The beginning of Jesuitism is loyalty to the provincial and general. It is a system of military subordination for ecclesiastical purposes. The general at Rome holds in his hand the leashed thunderbolts of the entire order. But we have in our naturalization laws a provision that no one shall be accepted as a citizen of the United States who owes allegiance to any foreign potentate. That law requires that the alien seeking to be naturalized must make oath two years beforehand of his *bonâ-fide* intention to become a citizen of the United States, and to renounce for ever all allegiance to any foreign potentate or power.

Now, I assert that no Jesuit of high rank, and even no Jesuit of middle rank in this great military ecclesiastical organization, can take that oath in good faith. Every confirmed, unflinching Jesuit is an alien in the United States. Mr. Gladstone has maintained this proposition with great learning and eloquence, and it would be in this presence a waste of time for me to support a position so generally admitted.

12. Under exclusively Roman Catholic control, popular instruction has never been extensive enough to fit a people for self-government. There is reason, from the example of several Roman Catholic countries of Europe, to believe that if the American common school

system were destroyed, instruction in the parochial schools would sink to a level that would imperil American institutions.

It is a Jesuit maxim that "A few should be well educated; the people should be led. Reading and writing are enough for them." In the Papal States, only five per cent. could read and write when Victor Emmanuel took possession of the Pope's temporal domain. I know we have some parochial schools in this country that are fairly well conducted. I know that many Jesuits have been men of high learning and culture, in spite of their running in narrow Italian grooves, and being generally of a mediæval pattern in their type of training. I give credit to the Jesuit order for attention to education, but history shows they cannot be safely intrusted with the education of the masses of the people. I shall be told, probably, that Matthew Arnold has lately reported that some of the parochial schools of France are superior to the governmental schools. Yes, but what is France? A Roman Catholic country. It has been under Jesuitical influence for centuries. It has adopted a weak system of public education, and to rival it and trample it under foot, the Jesuits have established a number of rather brilliant parochial schools. The rivalry of the public schools keeps up the standard of the parochial schools. Remove the public school, let the Jesuit be without competition, and he very soon ventures a vast expenditure for the education of a few leaders, as in the proposed new university at Washington, but permits only a very small expenditure for the education of the masses who are to be led, and kept so ignorant that they can be led easily.

The Black Pope is now more powerful than the White. I maintain that the Jesuitical order, which aims to keep American education for great masses of our countrymen on the Italian level is an enemy to the working masses of this republic. Let the education of our Roman Catholic citizens drop to the level which is the average in countries where Roman Catholics have exclusive control, and far greater numbers of them will become mere hewers of wood and drawers of water than would become such if they were sent to our public schools. This is an injury to the Roman Catholic masses. One of my objects this morning is to arouse, if possible, liberal Roman Catholicism in this country to oppose Ultramontaniam and the Jesuit machine.

JESUIT INSTRUCTION DANGEROUS TO MORALS.

13. At its highest level, school instruction, when in the hands of Jesuits, is dangerous to American institutions, because the Jesuit order owes allegiance to a foreign pontiff, has notoriously mutilated many text-books of Roman Catholic schools, and been proved again

and again to be responsible for misleading moral and religious instruction.

A little detailed proof will show that I am using as soft language as the case permits. Here is a book which I was so fortunate as to capture the other day by the services of my secretary at a Roman Catholic bookstore in this city. It is well it is in Latin, for there is much of it that could not be read to a mixed audience, and that ought not to be circulated far and wide. It is the famous volume, entitled "A Compendium of Moral Theology," by Father Gury, of the Society of Jesuits. This is an edition published at Ratisbon, in 1874. When, some years ago, the Hon. John Jay, president at that time of the Evangelical Alliance, published in the "International Review" the assertion that Jesuit teaching, at this hour, is open to the old objections made to it constantly by scholars for a hundred years down to fifty years ago, I hardly credited his assertions. For instance, the Hon. John Jay, quoting from the best English history of the Jesuits (Cartwright's, published by Murray), went so far as to say that Father Gury, in his chapter on temptations, used this language: "We are not held to positive resistance against any temptation whatsoever that is long protracted; for such action would be too inconvenient and subject to innumerable scruples."

I thought it could not be that such a sentence could be verified. But here I am so fortunate as to have the original Latin of that sentence, and it is correctly translated. And this book is issued with more than a page of ecclesiastical approbations. For the benefit of those present who read Latin, I will pronounce, in the old-fashioned style, the original on this point, so execrable that the language ought to be given to the public only in Latin: "Nec item tenemur ad positivam resistantiam adversus quamlibet tentationem, quæ diu protrahatur; hoc enim nimis molestum et innumeris scrupulis obnoxium foret." (Gury, "Compendium Theol. Moralis," p. 12.)

I did not credit, I confess, the Hon. John Jay himself, when he went on to say that, in this "Compendium of Moral Theology"—and this famous book is in use in Jesuit colleges throughout the world,—it is taught that he who has sworn to marry a young woman rich and healthy is not bound by his oath should she happen to become poor, or fall into bad health; that servants, and all persons employed on salaries, who are of the opinion that their wages are inferior to the work done by them, may make use of clandestine compensation which is defined as consisting in the recovery of what is due by invasion of another person's property. Here are all the references, and if anybody wishes to come up here and verify these quotations, this book is at his service. I find here rules given for the confessional that are unreportable.

It is taught in this Jesuit book that when a man is poor and hungry it is not moral sin to steal bread. And this matches well with the statements we hear from Europe, that in countries under exclusively Roman Catholic control socialistic ideas with regard to such thefts spring up very easily. I was told the other day, by a man who had a good deal of acquaintance with the police, that Roman Catholic priests often teach men in the confessional that if they are poor and hungry it is no crime to take a loaf of bread. Now, Heaven knows I pity the poor when they are hungry, and would God I could feed them all. But they are not on the way to honourable livelihood when they take advice like that from the confessional. In short, I solemnly believe that if a man will investigate this subject he will find there is good reason for asserting to-day, what my written proposition maintains, that Jesuit instruction, unchecked, easily becomes misleading in its moral and religious, as well as in its political, aspects.

When a sixth of our population, soon to be a fifth, and that expects to be a majority at the opening of the next century, is founding parochial schools with such incredible rapidity, and putting them under Jesuit control; when those principles, inculcated by a regiment of the Black Pope, are thrust down the throats of American citizens, it is quite time for us to arouse ourselves, and in spite of the apathy of the secular press on this subject,—an apathy arising from very evident reasons,—in spite of the fear that politicians may have to discuss it, it is our duty to look into it, and see that our common school system shall not be attacked with impunity by those who are subservient to a foreign pontiff, and teach things morally misleading.

STATE INSPECTION OF PRIVATE SCHOOLS.

14. A state inspection of private schools, therefore, should extend to the qualification of teachers, as well as to the results of their instruction, and should be designed to keep all private schools up to the level of the public schools.

You will not understand me to deny the right of our Roman Catholic fellow-citizens to open private schools. I am by no means opposing Roman Catholics as going beyond their private rights when they establish institutions under exclusively Roman Catholic control. I regret that they feel impelled to take this course. I wish we could have here, what is the rule in Germany, the Lord's prayer used in our common schools and hymns sung; no denominational teaching, but that large, tolerant Christianity which Daniel Webster called a part of the common law of the land. I would have no school-teacher inculcate the special tenets of this or that

evangelical Protestant denomination, nor would I have the difference between Catholics and Protestants ever brought forward. But the children should unite in simple devotional exercises. They should be allowed to read the Roman Catholic version of the Bible, if they chose, or if their parents prefer, and the Protestant children should have an equal privilege; or, school committees might select, as they have done in Ontario, certain passages, and have them approved for general use in the schools. I am wholly against the total exclusion of the Bible from the schools. At the same time, I am wholly against a denominational use of the Bible in the schools. I would, as I have said before, allow parents to request that their children may be excused from any religious exercises. This is all the liberty which, on American principles, our Roman Catholic citizens, or our Jewish, or our infidel, or atheistic fellow-citizens, have a right to claim. With that conscience clause in the laws, I do not see why we might not introduce as much religious instruction of the simple, undenominational kind, as will be necessary to maintain the moral sanity of our system of education, and to prevent the cry of the Catholics that the schools are godless. One of the schemes of astute Roman Catholic school committee men, under Jesuitical leadership, has been to get the Bible excluded from our public schools, and thus to be able to raise the cry that they are without the Bible and godless. I am for a certain amount of deference to all those who respect religious instruction, strictly so-called, stopping this side of denominationalism; but I would say, with several of the greatest educational experts who have lately spoken on the subject, and in the spirit of the deliverances of many of the great evangelical bodies, that there is to be a distinction made between religion and denominationalism of any kind, and that Christianity taught in its broad outlines is not denominationalism.

I would insist, therefore, on this conclusion :—

15. If experience shows that such a measure is a political necessity, a system of state inspection should refuse to license Jesuit teachers for American children.

16. At all costs, illiteracy must be prevented, dangerous foreign opposition to our school system thwarted, and the public school fund saved from sectarian division.

The Gallican Church, under the lead of liberal Catholics, would not permit the Pope to interfere with the system of French instruction in the common schools. The Gallican Church has repeatedly taken an independent attitude, and through the use of the legislative power in France has forbidden even the publication, in the French republic, of a papal document interfering with either politics or religion. It is high time that Roman Catholics in this

country should assert for themselves as much liberty as the Pope has been obliged to concede to Roman Catholics in France, and in several other Catholic countries of the Old World. It is, in short, high time, for the benefit of the republic at large, and of the Roman Catholic population, that you should secure at least the undivided supremacy of the White Pope over the Black Pope.

LECTURE.

SELF-EVIDENT TRUTH THE VOICE OF GOD.

IT is said of Rameses I., king of Egypt, that he wrote over his library this title: "The Dispensary of the Soul." The Holy Scripture has certainly acquired unmatched eminence in history as a dispensary for the souls of men. Its effectiveness has been tested age after age by experience. Who mixed its medicines? This is a question of importance, but of far inferior importance to the inquiry whether men have been healed by the use of these remedies.

My subject is *Self-Evident Truth the Voice of God*, or the testimony of the scientific consciousness and of the church of all ages to the religious truths of the Scriptures.

My propositions are:—

1. That healing for the soul consists in its deliverance from the love of sin and the guilt of it.
2. That the Bible is the only guide that shows how this double deliverance may be attained without violence to self-evident truth.
3. That the truths of the Bible, and these only, whenever conscientiously used as a dispensary for the soul, have actually healed men.
4. That this combination of indisputable facts is a proof of the Divine origin, that is, of the inspiration of the redemptive and healing truths of the Bible.

A distinction is to be made between the truths of the Bible and the Bible itself. The former very evidently existed before the latter. The truths of the Bible are a part of the Divine order existing from eternity; the Bible, as an apocalypse of these truths, is of yesterday.

Religion does not come from the Bible, but the Bible from religion.

The testimony of the church to the truths of the Bible begins,—shall we say with Moses? But only the initial fragments of the written Scripture existed in his day; and yet all its truths were extant in the universe. If you go back to this supreme prophet of the ancient dispensation, you ought to say with Keshub Chunder Sen, that Christ speaks in Moses, and Moses in Christ. The reformer of Calcutta taught that one gospel is to be found in the writings of Moses and in those of the New Testament. But must you not go farther back to Abraham, who was the friend of God? What is the church? The society of the friends of God. Must you not go farther back to the morning of the creation, and to the ordainment of those laws which constitute a kingdom of God? It has been my joy to maintain, as Hermann Lotze does, that the sum of the self-evident truths of the universe is simply the method of the action of God. They are his omnipresent activity. Every self-evident truth is unchangeable, eternal, omnipresent. Self-evident truth has a Divine kingdom. Wherever we find self-evident truth in the universe we touch God. There is a sense in which it is He. It has a kingdom, and there is no doubt that the government is on its shoulder. But if it is He, God has a kingdom, and the government is on his shoulder. So, in seeking the origin of the church, we must go back to the absolutely indisputable circumstance that there is a Divine kingdom, omnipresent, eternal, immutable, irresistible, holy.

Now, the Bible is the book, as I understand it, which reveals the laws of that kingdom, the penalties of disloyalty to it, the methods of returning when rebels have come to a better mind, and, in short, the way of salvation under a kingdom that will not treat its own laws with disrespect. The Bible is an apocalypse of the

Divine spiritual order. It is useless to preach a soft religion. It is useless for us to shut our eyes to the scientific reality of God's government. The Bible maintains from beginning to end that the way of salvation consists in deliverance from the love of sin and the guilt of it. From commencement to close of this series of sixty-six books, the way of salvation is declared to be through the new birth and the atonement. From the opening pages of this record to the closing, the fact is recognized that a man is not delivered from the guilt of sin when he is delivered from the love of it, and that he must be delivered from both the love of it and the guilt of it before, in the nature of things, he can be at peace with the Divine kingdom. Under heaven and among men this book presents the only scientifically defensible position in connection with the answer to the question what must we do to be saved, that is, what must we do to be delivered from the love of sin and the guilt of it? This singular circumstance comes back to me with more and more force as my studies advance, the adaptation of the Scriptural key to the lock of the human soul, and to the lock of the universe, and to the lock of the self-evident truths, and to the infinities and the eternities which those truths govern. The key matches all locks; no other matches them. So much is demonstrable.

And when you remember that this key was wrought out to its present shape by many hammers on many anvils, through many ages; when you remember how rude were the blows struck on many occasions, but how, nevertheless, the key grew to a definite shape, and how at last it was finished so as to turn without forcing in the wards of the conscience and of the universe, I think you must admit that it is at least mysterious that so many blows should have produced so perfect an instrument.

ONLY THE FRIENDS OF GOD AT PEACE WITH GOD.

There is, then, a kingdom of God, and admission to it depends on self-surrender to God, or self-surrender to the self-evident ethical truths. I maintain that co-operation with God is a duty inculcated by the most exact ethical science. Co-operation with the immutable truths of the universe, which are only God's method of action, is demonstrably necessary to our peace in the universe. But this is the Biblical doctrine also, and so there is a sense in which self-surrender to the self-evident is self-surrender to God. In the cans and cannots of the Bible I find beyond all question an echo of the self-evident truths, and so the voice of God. Inspired or not inspired, a revelation or not a revelation, there is in the Bible immense scientific profoundness, immense adaptation to human wants, immense, and as I think, without the theory of inspiration, utterly inexplicable fitness to the largest needs of the human soul.

Man cannot be at peace with God unless he becomes a friend of God. He cannot, in the very nature of things, be at peace with Him unless delivered from both the love of sin and the guilt of it. He cannot serve two masters. These are all truths at once of science and of Scripture.

I begin the witness of the church to inspiration, therefore at the day of the birth of these immeasurably profound cans and cannots. You may say the cans and cannots of the Bible are the corner-stones of the doctrine of the new birth and of the atonement, and these doctrines are the foundations of the church. Whether you begin the church, therefore, with angels or with men, you must remember there was a God before there was a revelation, and that in some sense there was a church before there was a Bible, for this Bible is the outcome of the activity of God upon his

friends. There was a New Testament church before there was a New Testament in the written form. And so there was in Abraham's family the germ of a church before there was an Old Testament. The witness of the church to inspiration begins whenever and wherever man attains to self-surrender to God, and finds God entering his soul in a method otherwise never experienced. From the dawn of human experience to the present hour it has always been true that whoever yields to light obtains more light. It has always been true that he who surrenders to God obtains a sense of sonship in the Divine kingdom. It has always been true among those who are the friends of God that a sense of acceptance with God follows co-operation with Him. This is not the full doctrine of the atonement, it is not the full doctrine of the new birth; but so is the universe made, so is man made, that total affectionate, irreversible self-surrender to God brings a sense of peace and of pardon. And although that sense is so vague that it is incapable of giving rest to the soul in all cases, still it is a whisper of peace, it is an indication of the fundamental structure of the Divine kingdom.

The true church, therefore, begins wherever the reconciling witness of the Spirit was first received by any rebel returning to loyalty under the Divine wooing. It is God who brings us back, it is truth that wins us, it is our Father who meets us while we are afar off. But whenever and wherever the first prodigal turned his face towards his Father's house and was met with a kiss, there began the church; and from that day to this, in all ages and among all peoples, the structure of human nature and its action under spiritual laws have been a witness to inspiration, that is, to the truth of the doctrine concerning the necessity of deliverance from the love of sin and the guilt of it, the truth of the doctrine of the

new birth, the truth of the doctrine of an atonement. Very vague was the notion that the Old Testament saints had of a Saviour; not so vague the notion they had of a Lord. But we are often in not a little danger of forgetting that God is Lord as well as Saviour. It is said in the New Testament that no man without the aid of the Holy Spirit can call Jesus Lord. No man except by the Holy Ghost can say from his heart, *Victory to God*. But whoever does say this from the heart will experience an access of God to the soul and be endued with new wisdom from on high.

ILLUMINATION A WITNESS TO INSPIRATION.

It is safe to assert, therefore, that the church, defined now as the community of self-surrendered souls, has an inferior amount of inspiration, better, perhaps, called illumination, and that this always begins at the instant of self-surrender. The New Testament test is self-surrender. That is the proof of possession of the Holy Spirit. No man can say Jesus is Lord, no man can from the heart choose God as king, except by the Holy Ghost. We have a scientific right to affirm that when we thus surrender we receive a certain illumination unknown before and unobtainable in any other way. The Holy Ghost touches us always, but in a new way after we yield to it. The mystics have experiences that science ought to study in detail. There is a mood of mind universally approved at sight. There is a posture of soul that gives a man a good repute in every age and in every circle. "See how these Christians love each other," was said at ancient Antioch, the most corrupt municipality of its quarter of the world. Christians had good report of their neighbours. When a man yields to God he is like glass cut to the shape of a prism. What before passed through as white light is dissolved into the spectrum. The instant we assume an attitude

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of loyalty, we become clothed in a new garment of spiritual glory. The white light is really what it was before, but we have dissolved it by appropriating it.

The orators tell us, Cicero has said, that in every passage of majestic eloquence there is *aliquid immensum infinitumque*, something immense and infinite. In the loftiest moods of the poet or of the orator, we feel carried away by a force outside ourselves, and yet no one would claim that such a mood guarantees infallibility. Nevertheless this mood does help us to appreciate a loftier mood that may guarantee infallibility.

What I wish to insist upon is that the church, by the gift of spiritual illumination, is the best judge on earth of the doctrine of the higher illumination, that is, of Biblical inspiration strictly so called. Wisdom is justified of her children. The supernaturally self-surrendered souls of the world are those who are to be heard first when we raise the question whether the Bible is an inspired book.

The Bible heals us; the Bible matches our wants as unregenerate individualities; it matches our higher instincts as regenerate. And this witness of the Spirit in us after we have passed the line between the condition of those who are not loyal and that of those who are, is one of the supreme proofs of the reality of inspiration. It was this witness, conjoined with historical evidence, that determined the canon of the Scripture. Out of a multitude of books these books have been chosen by the selective instincts of regenerate souls. I know the church is not all made up of the pure. I know that the Christian consciousness, so-called, justifies one thing in one age and another thing in another. But there is a scientific consciousness made up of the cans and cannots, or the self-evident truths. There is a regenerate consciousness, which our fathers of the Reformation era used to call the witness of the Spirit.

The harmony of both the scientific and the regenerate consciousness with the redemptive truths of Scripture is one of the supreme proofs of the Divine illumination of the former and of the Divine inspiration of the latter.

CHRIST AS AN EXAMPLE OF INSPIRATION.

Ethical science should not forget for an instant that there has been in human history one soul and but one who obeyed from the first all the laws of the kingdom of God. There has been one perfect soul and but one known to our race. As the only perfect soul, as the only spirit entirely harmonized with God, Christ is the supreme witness to the fact of inspiration and himself the supreme example of it.

The testimony of Christ to the fact of the inspiration of the Old Testament Scriptures is to me an argument beyond all appeal. His promise of inspiration to the writers of the New Testament is a similar argument. But age after age the regenerate consciousness, a phrase less liable to abuse than that of Christian consciousness, has been able to assimilate all Divine truth, sacred and secular. Christianity, and it alone, among all the religions of the globe, takes into its bosom whatever is true and lovely and of good report. And this is another portion of the testimony of the church in all ages to the reality of inspiration.

The Bible, and it only, as a dispensary for the soul has healed those who have used it. It has done so for ages. We know beyond question that its medicines are effective. But it is a yet more astounding fact that no other medicines are effective. On earth and among men this is the only tree whose leaves, as tested by experience, are found to be capable of healing the nations. We cannot add a book to the canon. There is no book on earth that we should vote for to be made a part of

the Bible; and there is, I think, no book in the Bible that we could lose without feeling a spiritual wound very deep and likely to grow more mischievous as time should advance. The Bible is not all of equal importance, but it is all permeated by one spirit. The doctrinal unity of it, the historical unity of it, are realities absolutely inexplicable except by the fact that one fan has winnowed this grain from the beginning. The assimilation of food is proof of its quality; and for centuries the Bible, and it only of all the sacred books of the world, when eaten has made good blood.

A SYMPOSIUM ON INSPIRATION.

A SYMPOSIUM ON INSPIRATION.

IN WHAT SENSE, AND WHY, DO YOU BELIEVE THE BIBLE
TO BE THE WORD OF GOD?

It is the habit of the Boston Monday Lectureship to seek information from distinguished authorities on all the topics it discusses, and sometimes to publish letters from experts on the most vital themes before the public.

The Symposium of 1885 was on the question: *Why do you personally believe Christianity to be a Divine Revelation?* That of 1886 was on the question: *What saves men, and why? or by what means, according to your personal conviction, may the soul obtain deliverance from the love of sin and the guilt of it?* That of 1887 was on the question: *What are the Chief Current Religious Perils?* The letters written to the Lectureship by Bishop Huntington, Professor Hodge, Professor Park, Ex-President Hopkins, Ex-President Hill, Ex-President Magoun, Professor Bowen, Professor Peabody, President Warren, the Rev. Dr. Hall, and the Rev. Dr. Storrs, and for which the Lectureship hereby returns its best thanks, have been widely republished in all English-speaking countries, especially in Scotland, England, India, and Australia.

A number of leading professors and presidents of colleges and theological halls were recently asked by the Boston Monday Lectureship to answer briefly the question: *In what sense, and why, do you believe the Bible to be the Word of God?*

Several of the wise and timely answers received are herewith published.

I.

In reply to your question, which I divide into two parts, I reply, without needless use of words:—

I believe the Scriptures to be inspired of God, to be given by inspiration of the Holy Ghost. As to the *mode* of that inspiration, I recognize the same obscurity that applies to the mode of regeneration. In both, the mental characteristics of the subject remain, for he is not a machine, but a reasonable being. In the work of inspiring a Divine messenger to write for the benefit of all succeeding ages, the Divine Spirit guides according to his own infallible wisdom, so that what is taught in the Word is our infallible rule of faith and practice.

If there be difficulties, obscurities, and consequent necessity for study, and even if there be apparent ground for criticism and objection, the same thing is true of the personal teachings of the Divine Prophet on earth. They necessitate the elevating effort, care, and discrimination which constitute a part of our spiritual discipline. Many words are too vague, or too specific for definition, but with this qualification I favour the views described by "verbal inspiration."

In the second place, the persons communicating the Divine mind are attested to their generation by miracles, and to succeeding generations by prophecy, which—if miracles lose their energy as convincing forces to later generations—is a constantly accumulating power.

The truth of the word is attested on incidental lines, such as the ethical, the historical, the linguistic. The Hebrew people constitute a visible body of witness-bearers.

Some importance is due also to the improbability of a body of men, widely separated in time and place, producing a self-consistent pseudo-revelation, in the spirit of deceit and lying, the whole tendency of which is against evil, and for the purest good. Men act from

motives. What could be the motive? Men bent on the highest good would not, if they could, stoop to the lowest evil.

In the language of the Westminster divines, "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God."

It may be said: "It is not so plainly the Word of God as to command the instant acceptance of every reader." The reply is: The same is true of God; many live among them and do not see Him in them. This does not raise any question to intelligent persons as to their declaring his eternal power and Godhead. In our fallen race there are those who will not see.

There are certain things which—in connection with our question—I would try to emphasize in our time, such as:—

(a.) The testimony of any man or church does not give authority to the Scripture, entitling it to be believed and obeyed. Its authority rests upon its author. The Church of Rome gets credit from the unreflecting in this matter, without cause.

(b.) The reader of Scripture is not to be content with the verdict of his judgment as to its truth. He is to seek the personal influence on his own soul of that promised Comforter who leads into heart-sympathy with all truth.

(c.) The Word of God is to stand alone. Tradition, church authority, "patristic literature" (which, rendered into our own tongue to which we were born, means the writings of early, fallible Christians, by no means

scrupulously guarded in their transmission to us), and the "Christian consciousness" are all to stay on the floor and learn while Revelation occupies the chair of the infallible teacher. The "oral law," in the days of Hebrew apostasy, practically superseded the written, while it owned it verbally. The leaders made void the Word of God by their traditions. The decline of the Christian church in mediæval times has been in a good degree on the same lines.

(*d.*) Some pains should be taken to help the less careful thinkers and writers to discriminate between the "inspiration" of Shakespeare and other great writers, which is natural genius, and the inspiration of Peter and John and Paul, which is supernatural. And, finally,

(*e.*) Some pains should be taken to divest the word "historic" of a vague force which, to many, puts it alongside Scripture. That a thing is "historic" is only to say it has existed. Was it right? That is the real point. Herod and Simon Magus are "historic." Many of the elements that corrupted Christianity are historic, going back to early centuries. In fact, many of them are anterior to Christianity itself. Many so-called historic precedents are simply "historic" devices of Satan.

JOHN HALL.

New York

II.

It is important to distinguish between Revelation and Inspiration. Revelation is the communication of truth from God to men. Inspiration is spiritual aid afforded in the promulgation of revealed truth, whether orally or in writing. The great characteristic principle of Protestantism is that the Holy Scriptures are the authoritative rule of faith and practice. This principle is opposed, on the one hand, to the doctrine of the

Church of Rome, and, on the other, to the theory of Rationalism. Inspiration is that assistance given of God to the sacred writers which renders the Scriptures what they are,—normal in the field of religion and morals.

Another statement might be framed on the basis of what Paul says to Timothy (2 Tim. iii. 16) of inspired Scriptures,—applying what he says of the Old Testament to the New also. We might say that inspiration is that influence of the Holy Spirit on the authors of the Bible which makes it “profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God”—that is, every Christian man—“may be complete, furnished completely unto every good work.”

If we descend from these general propositions to subordinate questions, these are numerous and some of them difficult. For example, while the old idea of verbal inspiration, in the sense of dictation, is commonly discarded at present, it ought not to be imagined that inspiration may not affect, and powerfully affect, the style and language of the sacred writers. Thought and language stand in a vital relation to one another. “Thoughts that breathe” are at the root of “words that burn.” The majesty of Isaiah, the energy of Paul, appear in the diction, as well as pervade the conceptions, of prophet and apostle. In the thirteenth chapter of the First Epistle to the Corinthians, inspiration has to do not merely with the Divine truth of the teaching, but also with the serene beauty and rhythmical flow of the expression.

One of the most important truths to keep in mind is the gradualness of Divine revelation, and the corresponding growth of knowledge in the long succession of sacred writers. This truth is clearly affirmed by our Saviour in what he says of the law respecting divorce,

and in the Sermon on the Mount. He said of the prophet than whom there is none greater, that he was below the least in the Kingdom which He—the Christ—was establishing. Few verses in the New Testament are so impressive, either in form or content, as the opening verse of the Epistle to the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in diverse manners, hath at the end of these days spoken unto us in His Son." (I quote from the Revision, because it is more correct, although I hate to lose the unrivalled music of the old version.) This progress of knowledge is discernible even in the apostolic age, and in the New Testament; but a reverent caution is here requisite in tracing the lines of distinction and the steps of advance.

"We have this treasure," says the Apostle, "in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." Most instructive words! Some there are who, because the treasure is pure gold, are so dazzled by it that the vessel too seems to them to be golden, and think it profane if any blemishes are detected in it. Others, seeing only the vessel, rashly and blindly affirm that treasure and vessel alike are earthenware. Paul's idea was that the imperfections of the organs of Divine revelation, the inspired teachers of the gospel, should only serve as a foil to set off the glory of the message and its Divine source. The modification of old formulas about inspiration can do no harm, if along with it, and by means of it, there is an increasing discernment of the preciousness of the treasure which is handed down to us in the Scriptures.

In answer to the question, What are the proofs of Inspiration? I should answer, first, with Coleridge, that, "In the Bible, there is more that *finds* me than I have experienced in all other books put together; that the words of the Bible find me at greater depths of my being;

and that whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit." Secondly, I should point to a like effect produced in a countless number of Christian men,—the church catholic,—showing that my impression is not merely subjective, but that an objective fact is at the basis of it. This testimony of Christian experience, thus widely extended, really becomes external proof. Thirdly, I should appeal to the promises of Christ and to other Scriptural assertions. But this would involve a presentation of the evidences of Christianity in their proper order.

GEORGE P. FISHER.

Yale Divinity School.

III.

I believe the Bible to be the Word of God, in the sense that it is the absolute and infallible *utterance* and expression of His will. Its mysteries and doctrines were revealed by God the Son, the Word,—in fulfilment of His own declaration, "no man knoweth who the Father is but the Son, *and* he to whom the Son will reveal Him." And the men to whom the revelation was made, from Moses to St. John, were so inspired by the Holy Spirit of God, that they are said to have been moved, or *borne along* by Him; not as machines, but as individuals preserving their conscious identity and separate characteristics of style and thought; and yet "guided into *all* truth," so that the Scriptures contain all things that are necessary to be known and believed for our salvation; and guarded from all error, so that no imperfect or inaccurate statement can find place in them. I believe this to be true of every word of the Scriptures, in which "spiritual things are *combined* with spiritual,"* that is, spiritual truths with spiritual words. And I believe it to be true of every portion of both the

* "*συνσπινόμεναι*," 1 Cor. ii. 11-13: "Spiritual phrase matching spiritual truths."—Canon Evans.

Old and New Testament : so that all parts of the Bible, though not equally important, are equally and absolutely true. Of course, this cannot extend to translations ; but applies to the Scriptures in the languages in which they were written : and of course it leaves open the question of the interpretation or meaning of the words in which we may be mistaken ; and which can only be certainly known by those who are guided by the Holy Spirit of God, and who interpret the Scriptures by the creeds. There are no contradictions in Holy Scripture or between Holy Scripture and God's other, inferior revelations of himself. Where they seem to exist, either the Scriptures or the disclosures of God in nature are misread.

The question, "*Why I believe the Bible to be the Word of God ?*" is more difficult to answer. A man's individual acceptance is based upon many and various grounds. Inheritance, training, experience, meditation, and critical examination all go to create, confirm, and complete his belief. What Canon Mason says of the personal knowledge of God is true, in a degree, of our knowing Him in His Word. "Each man has to prove the fact for himself. It is the great adventure, the great romance of every soul,—this finding of God." But I am perfectly satisfied that the strong argument for the authenticity and authority of the Scriptures is the witness of the church of God ; to which in every age have been "committed the Oracles of God,"—and which is "the Witness and Keeper of the Word." This is external and historical testimony, which appeals to believers and unbelievers alike. It can be incontestably proved that certain writings, called the Canon, have been preserved with infinite accuracy and care, by the church, in the Jewish and Christian dispensations. The very pains with which these books were kept, catalogued, copied, translated, shows that they were

regarded with intense reverence by the church. And as these books claim to be God's Word, revealed and inspired,—“God speaking by the mouth of his holy prophets since the world began,”—the church's care of them is her witness to them, *as* the Word of God. She only keeps them, and her witness to them is only as God's Word. In the earlier ages, before the New Testament Scriptures were written, the church was the keeper of God's Word in another way; as “the faith once for all delivered to the saints” was published by her, through the teaching of the ministry, and in her liturgies and creeds. One by one, “searching the spirits whether they were of God,” and rejecting *some* writings, she received the books as they were written, and later on used them, in the manner in which St. Paul says the Holy Scriptures were intended to be used, in order that men, first receiving the teaching of the apostles, could by searching the Scriptures, see that what they received from “the teaching church” was true. This is one of the ways in which the Catholic Church is a pillar and ground of the truth. But we receive from her, and know, through her continuous and consentaneous witness, the canonical books. And it is a wonderful fact that, in spite of the divisions of Christendom, and excepting Rome's half canonization of the Apocrypha, all Christians agree upon the canon of Holy Scriptures. St. John's stern adjuration shows the sufficiency and completeness, as well as the final closing of the canon by him, when he adopts the language, which God spake, by Moses, in the Book of Deuteronomy, and warns men against “adding to,” or “taking from,” the words that are written in this book.

WM. CROSSWELL DOANE.

Albany.

IV.

You ask me to answer, in few words, two questions: "In what sense and why do you believe the Bible to be the Word of God?"

Leaving out of the account errors and glosses of transcribers, waiving discussion as to the canonicity of certain portions, and assuming in general the authenticity of the books, I answer,—

I. The Bible is a collection of communications specially prompted and guided by the Spirit of God, giving God's own representation of his character and government, and of man's relations, duties, and destiny; communications made through men and for all men, therefore in the language and idioms of ordinary human speech, and to be interpreted by the laws of language, but always in conformity with the entireness of their own declarations, and constituting, when thus fairly interpreted, a perfect and absolutely authoritative system of moral and spiritual truth and duty. In the special Divine superintendence, and in the total perfection and binding authority of its teachings, the Bible stands apart from all other extant writings; and the difference is not alone of degree, but of kind.

II. Why do I thus believe? It was my good fortune to be early taught, by those who knew, this in connection with other fundamental knowledge; and I thank them for it. But from the time when I began to be able to judge for myself, my conviction has steadily deepened to the present time.

To do justice to the reasons for my belief would require a volume rather than a letter. They include the claims and inner coherence of the book itself, its sublime doctrines, its perfect morality, its universal adaptation, its superhuman central figure with His marvellous character, utterances, and influence, its aims and

its method, the effects it has wrought, individual, social, national, its manifest fitness and tendency to achieve far higher and wider results, and the history of its conflicts and victories. All these manifold considerations, with the vast array of subordinate facts which they involve, come pouring in upon my mind, and, combining with my sense of its Divine adaptation to all my own personal wants, yearnings, and aspirations, show me, in letters of light, that the Bible is above the capacity of man to originate; that it is worthy of God, came from God, and speaks for God.

Thus, to speak more in detail, I find a tone of ultimate authority running through these writings, with constant implications and, when occasion requires, direct assertions, of a Divine commission,—not, indeed, in technical or systematic statements, but in informal modes,—enforced in many instances by supernatural powers, and fortified by the extraordinary concurrence of the several parts as one coherent whole. My faith in the divinity of the earlier Scriptures finds a safe warrant in the estimate put upon them by the Lord Jesus Christ, while for the bulk of the New Testament writings I find explicit assurance in the promises repeatedly made by the Master to His special and chosen witnesses, and the corresponding claims to Divine authority put forth by them.

And here let me say that practically one of the most impressive exhibitions of the Divine origin and quality of the volume is seen in Christ himself as its central theme and as an actual power in the world, and especially in the church, at the present hour. Here stands out a being not only ideally perfect, but, by a perpetual miracle, still exerting a living presence and control over the hearts and lives of millions of men in all lands. The presentation and even the conception of such a personage is not of man.

I find the volume adapted, as only God could adapt it, to every class and condition of human beings. I find running through it a doctrine of God the highest conceivable, and a doctrine of duty covering, inwardly and outwardly, every possible human relation. I find its morality so pure as to be worthy of a holy God, so perfect that it would make perfect characters, a perfect society, and earth a heaven. I find it aiming and tending to make men like God and friends of God. I find its methods equally Divine, solving the otherwise insoluble problems of free forgiveness and utter discouragement of sin. I find the scheme it sets forth meeting every faculty of human nature, and every want both of sinning and of regenerate man. I find the volume, wherever it goes, producing effects that are strictly Divine,—such transformations of character and life as no human message has ever been able to secure, and that, too, not alone in individual instances, but in vast numbers, and often in hopeless cases. I see it slowly but surely changing every phase of human society, and already leading the powers that lead the world; and that its unquestionable tendencies, though obstinately resisted by human sin, are to elevate and purify individual, social, civil, and international life until it shall have transformed and recovered a sin-stricken world. I also recognize its Divine origin and character in the fact that for all these centuries it has survived, resisted, and overcome every possible form of human attack from power, wealth, art, learning, science, and even the folly of its friends.

For such reasons as these, imperfectly indicated and summarily expressed, I believe the Bible to be, in the sense I have stated, the Word of God.

S. C. BARTLETT.

Dartmouth College.

V.

Your question is twofold, (1) "*In what sense, and (2) why do you believe the Bible to be the Word of God?*"

1. That it is naturally possible for a Creator to make any worthy revelation to his intelligent and moral creatures of much which they could not learn of themselves, seems to go without saying as much so as that He can exert a personal spiritual influence upon them.

2. Such a revelation must come mainly through language. If in part by acts and Divine transactions, language must contain accurate and absolutely trustworthy records of them.

3. No strong probability of its being made by God appears, aside from human sin and consequent perilous need. The presumption hereby created, however (sin and need being incontestable and universal facts), overcomes the natural presumption against miracles or anything else to be done by God in order to effect, identify, and certify his revelation.

4. Whatever else it may, or may not contain, absolute assurances of Divine influence necessary to renew sinful souls to holiness and of adequate reparation for all human sin, must be its main contents. All must relate to and bear on these from beginning to end. It would naturally, however, contain much beside.

5. A Divine origin and a human authorship of the book or books are here implied. The latter of necessity, for language is human. The former of equal necessity, for need in those to whom a revelation is to be made could never—by evolution, or in any other way—originate its own supply, whether it be indispensable Divine influence or equally indispensable Divine reparation for sin. Indeed, evolution by man and revelation from God are opposites, and incompatible.

6. Among books to be examined, all others save the Bible disclose mere human authorship and utter lack of authoritative provisions for spiritual renewal and reparation for sin. They make no progress towards either; though they may well enough be ascribed to evolution of human want, aspiration, and struggle into sentiments not before contained in literature, and often into those as plainly new departures from truth. The Bible, both in Old Testament and New, contains development (as contradistinguished from evolution) and so progress in known truth.

7. Whatever causes have produced such books, though continued indefinitely,—even as long as evolution is imagined to have been shaping the universe of matter—would never transform them into something entirely different.

8. They lack external evidences which a revelation must have, and which the Bible alone has. Without these the mass of men would never accept it as the Word of God. "A religious poet once told me," says Emerson, "that he valued his poems not because they were his, but because they were not. He thought the angels brought them to him." This implies possibility of revelation; but the poems were utterly lacking in evidences, without themselves, obligating belief in them.

9. To my mind it is not necessary that every word of a real revelation should originate with God, as all matter of spiritual truth revealed must. Indeed, this would destroy human authorship.

10. It is necessary, however, that every sort of fact, however secular, interwoven with such spiritual truth and Divine atoning work for men,—or needing to be absolutely believed in order that these may be,—should have the Divine certification. We cannot split a Scriptural account in two, and say, as to the earthly

things contained, that it is mistaken or mythical, or mere work of fancy, as to the heavenly things contained, that it is solid truth credible, and binding upon belief and obedience.

11. Such a revelation is—along with moral law and salvation from sin—among the highest work of God's love. It is chief witness to all others. It is precious as they are precious.

12. We know enough of all the religious books of mankind to be able to say that the books of the Bible do not classify with them, nor can they by any favourable criticism be made to classify with it. There are, to be sure, single books of the Old Testament which, if they were not in the Bible, but historically disconnected with it entirely, would probably have been considered co-ordinate species with other ancient religious books. But, even then, their superiority as to purity and elevation of teaching would be evident and eminent,—even marvellous.

13. The Bible, therefore, is to me not simply a record, though it contains many records. It is not a mere vehicle bearing a word, or words of God. It is itself *THE Word of God*. Men might originate volumes containing such a word or words. If God had taken no pains to preserve for us what He said in times past through men, such volumes of records would be all we should have or could have. I am impressed with the conviction that He has taken care of what He has said through the ages, and made it, *record and words*, HIS Word to men. To separate the communications and the vehicles of them is idle. Especially when both of them are so many, and yet have such unity as must be Divine. Any message from my earthly father borne to me by another would be to me my father's word. But he need not himself write a written message to me, with his own hand, to make this also his word.

It only needs that he should see to it that this is written just as he would have it.

It is in this sense, and for these weighty reasons that I believe the Bible to be *THE Word of God*.

GEO. F. MAGOUN.

Iowa College.

VI.

Thanks for an invitation to your feast. Should I place upon your table a few clusters of personal testimony instead of argument, it may be that I would be contributing an appetizing and healthful variety to the banquet, despite the possible imputation of egotism.

1. My belief in the Bible was at first traditional. I acquiesced in the faith of my parents. The Book of books was reverently read aloud twice daily beside my cradle. I here publicly record my gratitude to God for this simple kind of faith in His Word.

2. While a small boy I began to infer that there must be something Divine in a book from the study of which my mother came forth from her closet with a heavenly serenity amid the adversities and asperities of farm life, which sorely fretted my less spiritual father.

3. After this a wider observation revealed the fact that the best specimens of moral excellence and true nobility in my little world were believers in the Holy Scriptures who were endeavouring to exemplify its precepts. My studies in modern history soon convinced me that this is true of nations also; that the Bible-reading nations are at the top of intelligence, the mechanical arts, morals, and in all the elements of national progress, greatness, and power.

4. The difficulties I found in my Bible, as I began its study, especially in harmonizing the four Gospels, were a great perplexity as discrediting the message of God to men. Why should a good God tantalize us with

sayings enigmatic and dark? Why should not the Father of lights bestow a perfectly luminous revelation of himself? I soon found, however, that most of my difficulties were metaphysical, arising from the attempt of the finite to fathom the Infinite, and that on the practical question of duty there was no darkness. I found relief in Bishop Butler's remark that revelation is designed not only to communicate truth, but to test our loyalty to God; that probation consists not only in obeying His will when clearly known, but in our treatment of a partially obscure Revelation, patiently examining it in order to know what that will is. Robert Hall's apothegm, "A religion without a mystery is like a temple without a God," alleviated my perplexities, as also the thought that the difficulties in the Bible have afforded the human intellect its best palaestra in which to wrestle and grow strong.

5. The supernatural element in the Bible never troubled me much. I early found that I must believe in a miracle anyhow, whether I accepted or rejected its Divine origin. If I rejected it, I must believe a greater miracle in accounting for its earthly origin. I know what men cannot do. They cannot build up Niagara, nor scoop out the Atlantic, nor pile up Mont Blanc. They could not invent the Bible. Any four boys in a primary school could more easily originate the life and plays of Shakespeare than could four common men fabricate the four Gospels, the unique, symmetrical, and sinless character of Jesus Christ, His addresses measureless in their sublimities, and His parables fathomless in their profundities. I could sooner believe that four stonemasons of Boston built the Milky Way.

6. Thus far my faith rested on a mere intellectual basis, an admiration of Christ's character, the story of His life, death and resurrection, a literary achievement transcending the combined powers of mankind. Hence

the inference that the Old Testament, the prophetic record of that life, and the New Testament, its historic record, could not have come from beneath the skies. But inference did not deliver me from periods of distressing doubt. At this point of my history, through the mercy of God, a new and demonstrative style of proof was marvellously opened to me. "If any man wills to do his will, he shall know of the doctrine, whether it be of earthly or of heavenly origin." "Taste and see." I tasted, and I now see, by a set of spiritual intuitions quickened into activity by the Holy Ghost, that Christ, the central theme of the Bible, is a real and living Person, who has manifested himself unto me, even me, as the Almighty Saviour, delivering me from the guilt, the dominion, and the indwelling of sin, giving to me that certitude of my sonship to God, which the Greek New Testament calls *epignosis*, so that I am neither an agnostic nor a gnostic, but an epignostic (not yet in the dictionary), one who knows God and His salvation with assurance excluding all doubt. I have given heed unto the sure word of prophecy, until the day star has arisen in my heart. It is a star that outshines the sun, and a star that never sets. Glory be to God for causing that star to rise in the firmament of my soul!

You ask me, "In what sense I believe the Bible to be the Word of God." I answer, in the sense of a better than Jacob's ladder to this kind of star-gazing. He who mounts will have the glorious vision. This is the short road. The long, winding, and wearisome staircase, which only long-lived experts have time to climb, is through criticism of the original text, proof of canonicity, genuineness, authenticity, modes of inspiration, and the endless discussion of objections. TAKE THE ELEVATOR.

Theological School, Boston University.

DANIEL STEELE.

VII.

The Bible so-called contains in part the Word of God, yet that Word contains more than all Scripture. As David says, it runneth very swiftly, as no book can. Jesus declares the bread of life to be no volume, but every word that proceedeth from the mouth of God. No church-canon is identical with or can comprehend it. Christ in history is God's Word, yet not the whole of it. Nature in every clause or period is God's Word,—night and morning uttering speech,—yet but a lisp of it. His work is his Word, but all we see in sky or earth is but as the border or fringe of a garment, yet the silence is louder than any voice. The human soul is his Word, or some syllable, sentence, or articulation of his breath, without lungs. His Word never began and can never end. It is not bound, and cannot be bound up. We have but begun to hear what He will never cease to speak. He is not dumb; let us not be deaf.

C. A. BARTOL.

Boston.

VIII.

I. *In what sense do I believe the Bible to be the Word of God?*

I regard your inquiries in the light of a request for my personal views, not for a general argument. It is the personal colour you want.

As I read the Bible, I regard it as possessing a strange Divine inwardness with an equally marked human outwardness. I feel God is in it at every point, not with equal brightness everywhere—at some places with dazzling light, at others with an indistinct, almost hidden gleam. The Bible is not to me a palace with here and there lighted windows flashing forth Divine

brightness, with occasional semi-transparencies, and intermediate dark human walls through which no tinge of light passes; but a palace every part of which, after its kind and degree, is radiant. Yet the whole outward edifice betrays unmistakable evidence of human hands acting freely, and according to their own methods.

I realize the difficulties, on the face of things, in this conception. There are *moral* difficulties, in reference to the character of some of the contents. These I reconcile by the fact, which I see running through the Bible, that God adopts a historical educational method. Consequently I read the Bible in the light of the age in which its parts were written, and of the spiritual condition and needs of the people for whom it was first written.

Reading the Bible in this way as a whole, recording the actual historical process of revelation, I regard every part of it as in some way necessary to the final unfolding of the Divine thought; and as all of it together constituting in its inwardness God's Word.

This inwardness, I say, runs through an outwardness which is equally human—not formally or mechanically human merely, but truly human—human language, human turns of thought, style, and reasoning, and in many cases, doubtless, a consciousness that was *conscious* of only human motive and power, though it may have known inferentially there was the working of a higher energy under it.

There are also *philosophical* difficulties, for I hold to the real genuineness and integrity of both the Divine inwardness and the human outwardness. I explain this duality on the supposition that the Divine energy and the human energy were jointly and vitally co-working in writing the sacred pages.

If now the question is raised, What portions of this joint product come to me as God's present will and truth?

of course, I cannot reply, all its outwardness. Much of that is historical scaffolding, but it is scaffolding which holds up the Divine inwardness, and binds together the fundamental facts on which that inwardness rests. The book, then, in its practical authoritative meanings to me, is smaller than the outward book. This is the essential Word of God; but as it comes dynamically blended with the other book, and running inseparably through it, the larger book is to me, historically, and as the record of the process of revelation, also, in this broad sense, God's Word.

II. *Why do I believe the Bible to be the Word of God?*

In answering this question I shall not discriminate between the two senses in which it is God's Word.

I did not fail to recognize, during the whole period of questioning and doubt in youth and early manhood, a kind of Divine power in the Bible. Its moral teachings and claims echoed my conscience, and my conscience echoed the Bible. I felt then, and feel now, that my moral nature and the Bible came from the same Being. When I gained my own consent and surrendered myself to the claims of God, and came more and more lovingly under the power of the Bible, I found all my moral and spiritual experiences interpreted, measured, and helped by his teachings, and nowhere else. My soul says, Come, see a book which told me all things that ever I did. Is not this from God?

The Bible also brings before me the highest ideals of character and life, which I feel could not have occurred to me naturally, or to my fellow-men, lying as they do far one side of and above the natural promptings of the human heart, and growing in beauty and worth the more I test them and put on them the pressure of my whole spiritual nature.

This personal evidence is emphasized by the testimony of a great and enlarging procession of the wise

and the good from the coming of Christ down to the present,—men who have gone to the Bible with the whole vast yearnings of their spiritual nature, and found satisfaction. I see, too, that Christ and the apostles had the same estimate of the Divine origin of that portion of the Bible which preceded them; and I cannot hesitate, at my distance, with my poorer insight and weaker Divine sympathies, to follow where they lead.

I see, moreover, when I look at the quality of the contents of the book, that it is far harder to believe that it could have been a purely human production than to credit the story of its higher origin. The moral law; the conception of the life and character of Christ; the teachings of Christ; the prophetic outlining of the kingdom of God ages and millennia beforehand, with all human probabilities against its realization, with the steady march of events, notwithstanding, in that direction,—reassure me in the belief that Scripture came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

Then the make-up of the book,—the parts written at long intervals, by many different authors, constituting a unique whole too vast and too complicated to have been originated by any one human mind or any combination of human minds,—this shows the presence of a higher power than that of man.

Moreover, when I look at the effects of the book on individuals, society, and nations, wherever it is welcomed and men come under its power, I see it transforming and beautifying character and life, changing selfishness and corruption to purity and love. It proves itself the most transforming, beneficent means ever put in a book or lodged in human hands. It produces all the graces, virtues, benefactions, and thrifts.

There is another evidence. There are many times

when the suggestions of the Bible are borne in upon me with strange power. I feel that God is speaking to me. The words are a swift medium between Him and my soul. There is no other book, no other visible or audible medium, which brings me so immediately and profoundly into his presence. I cannot help feeling that God has in some special way prepared the book for this very purpose. In all my best and spiritual moods God comes to me in it.

Thus this book plays into my convictions with a kind of self-evidencing light. I feel the pressure and throb of divinity in it. I cannot doubt, in all my periods of spiritual exaltation, that it is the Word of God. It has lived itself into my spirit and out into my intellect and through my whole being. This consideration, I know, can have to others only the weight of testimony, but to me it is insight and a part of my life. God has stamped his being by means of it on my heart, and I go on rejoicing, holding up the Divine signature and proclaiming with confidence that the Bible is the Word of God.

I acknowledge how weak and inadequate to others all the considerations which I have presented are to express the evidence which comes so grandly and triumphantly into my convictions. If one has not seen, felt, and experienced the light of the sun, a statement of the reasons which lead another who has experienced it to believe in it must seem cold and unconvincing. What I fail in making others see, God's Spirit abundantly discloses to me.

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IX.

I believe the Bible to be the Word of God in the sense of being an adequate, intelligible, and authoritative record and exposition of the facts and doctrines essential to the salvation of men, and to the propagation and preservation of the kingdom of God in the world. The perfection of the Bible is to be sought in its organic unity. It is a body with many members, and the eye cannot say to the foot, I have no need of thee. The perfection of the Psalms cannot be weighed over against that of the genealogical portions of the Pentateuch and the Chronicles. The perfection of Isaiah's poetry cannot say that it has no need of the Mosaic details concerning the tabernacle. If the Bible were all like the Sermon on the Mount, its perfection would be destroyed. Still, we are not compelled to say that every portion of the Bible is equally vital. Doubtless we should suffer greater loss in parting with the book of Romans than in losing Solomon's Songs; yet the loss of either would mar the symmetry of the Bible and impair its power in the propagation and preservation of Divine truth.

In saying that the Bible is the Word of God, we refer to the books as they originally came from the hands of the sacred writers. Upon these original compositions have been supervened various errors of copyists and translators. These can, however, be largely eliminated and corrected, so that the residuum of error is nearly infinitesimal, and does not seriously affect the book. The meaning of the Divine word is likewise, in various respects, doubtful to our imperfect apprehensions. But this arises largely from the incomprehensibility of God's nature, and from that adaptability to the inquisitive and growing powers of man which gives to the Bible one of its chief excellences. It is written not for babes only,

but for strong men as well, and supplies us with both milk and meat.

I believe the Old Testament to be the Word of God, because Christ and the apostles so regarded it. On a great number of occasions they applied to it the technical term "Scripture," using both the singular and the plural number, meaning by the words, so far as I can see, just what an orthodox Christian means by them at the present time. The books of the Old Testament were not promiscuous writings, but *sacred* writings, collected together, publicly used, and highly venerated by the whole Jewish nation. I believe the evidence to be satisfactory that the collection of sacred books to which Christ and his apostles defer contained the present books of the Hebrew Bible, and none others.

I believe the New Testament to be the Word of God, because it was received by the early churches as an adequate history of Christ and the apostles, and an authoritative exposition of the doctrines involved, not only in the words of Christ, but in the events of his life. The Christians of the first two centuries were, by their position, the special guardians of the history and the records, on the facts of which Christianity is supposed to rest. The Christians of the first and second centuries enjoyed that proximity to the facts in question which makes them first-class witnesses. Men were still living in the latter part of the second century who had conversed with an apostle. These generations had facilities which no subsequent generation has had for determining the genuineness and authenticity of those books which purported to relate the facts of Christ's life, and to report the teachings of the apostles, and these churches were under every motive conceivable to render them suspicious of unauthorized records, and of doctrines unsupported by apostolic authority. I am not disturbed to find that Mark, Luke, and probably the Epistle to the

Hebrews, were not written by apostles. But it is sufficient to believe that they were written in the apostolic age, by men in intimate association with apostles, and that they must have been accepted as authoritative in apostolic times.

I am not disturbed by the modern critical objections to the New Testament any more than I am by the objections urged by Celsus in the early part of the third century. The most of these objections are such as must have been patent to the early Christians, and evidently some of them which seem now to be difficult of solution did not seem so difficult in the clearer light of earlier times. As to new objections, such as are urged against the pastoral epistles and the Gospel of John, we are properly permitted to fall back upon the principle underlying "statutes of limitation." Many of the documents and witnesses accessible to the early Christians to solve their doubts, and to substantiate their positions, have long since passed away, and the presumption is very strong against the establishment of sweeping, destructive theories on the mere fragments of evidence which now remain. If these negative critical theories are true, why were they not brought forward and established while the witnesses were yet alive and the documents still extant by which their truth or falsehood could be attested? The burden of proof falls with overwhelming weight upon those who deny the genuineness and authenticity of any book which obtained a recognized position in the New Testament canon.

Coupled with the preceding facts concerning the New Testament are the presumptions arising from the promises which Christ made to his apostles, and from the reasons assigned for their official selection. They were promised the aid of the Holy Spirit to call to remembrance all things which He had spoken to them,

and to teach them things to come, and to give them utterance in every trying emergency. No greater emergency can be conceived than existed when any of these men sat down to make for the world a written record of what their eyes had seen, and their ears had heard, and their hearts had felt, of the word of life. Nor did the writers of the New Testament hesitate to claim the authority of inspiration. The council at Jerusalem, speaking for the apostles, claimed to give utterance to the will of the Holy Spirit. It is the burden of no small part of the books of Galatians and Corinthians to prove and emphasize the direct inspiration of the Apostle Paul. We are driven to the dilemma of discarding Paul as an enthusiast and an impostor, or of setting him up on a pedestal of authority equally conspicuous with that which the New Testament has erected for the prophets of the Old.

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X.

In answer to the question: "In what sense do you believe the Bible to be the Word of God?" permit me to say that in my belief whatever was taught in their original form by the books which the Bible comprises was from God. The men by whom it was written, or was selected from existing documents, were moved by the Holy Spirit to perform this work, and the result of their work was truth, without any mixture of error. The form of expression was popular, but its substance Divine. In prose and poetry, in history and biography, in law and proverb, in prediction and parable, with childlike simplicity or with gorgeous imagery, does this Holy Book press the truth of God upon the minds of men, so that if possible every one may be reached. There are many dark places in the record, many seeming

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inaccuracies, and not a few alleged contradictions. But apart from errors that have crept into the text, the dark places are not blemishes, for they rouse attention, stimulate inquiry, and lead to deeper knowledge. Like spots on the face of the sun, they have light in them, though it may appear dim in the clearer light of surrounding passages. And the same may be said of the seeming inaccuracies and contradictions of the Word; I am persuaded that they are not real defects, that broader and deeper study, conducted in humble dependence on the Spirit of God, will cause them all to disappear.

In answer to the question: "Why do you believe the Bible to be the word of God?" I may say that, as the supernatural character of Christ surpassed the possibility of invention by man, so the supernatural contents of the Bible surpass the genius of man, and prove the book Divine. It is absurd to suppose its authors weak or dishonest; and it is no less absurd to suppose them clear-sighted and upright, yet deceived. They were moved by the Spirit of God to give these writings to men; and the more just and profound one's knowledge of the Scriptures, the more confident will he be of their plenary inspiration. In particular, the specific promise of Jesus to his disciples, as recorded by John, the manner in which that promise began to be fulfilled on the day of Pentecost, the gift of prophecy to many in the apostolic churches, the power, purity, and practical perfection of the New Testament writings, the vast superiority of these writings to the remaining Christian literature of that age, or of the next, and the inexhaustible vitality which has enabled them to survive the assaults of foes and the mistakes of friends, convince me that their excellence and authority are due to the inspiration of their writers, "who spake from God, being moved by the Holy Spirit." But if the

New Testament is from God, I must accept the Old Testament as no less Divine; for the two are bound together by innumerable ties, and especially by the words of Jesus Christ and His apostles. The historical sketches, the mighty psalms, and the marvellous and golden threads of Messianic prediction running through the library of sacred literature bound up in the Old Testament confirm my faith in the inspiration of its writers. *Novum Testamentum in vetere latet: Vetus Testamentum in novo patet.*

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XI.

I believe the Bible, as a whole, to be the Word of God. I do not consider it sufficient to say, "The Bible contains words from God," because I consider the book itself God's gift to man. He sends us his message, and sends it in such a form as He sees to be best adapted to our needs. We understand his will better by reading the whole of it than by reading a part of it. The book as a whole is in accord with his design and plan.

I state, very briefly, my reasons for this belief. I think it must be admitted that the various books of the Bible are authentic and well-attested records. If this is granted, it cannot be denied that Jesus Christ is the Incarnate Word of God. If this is granted, then the words of Christ, many of them confessedly reported in the Scriptures, must be God's words. Those persons whom Christ sent out to preach the Gospel must, if Christ fulfilled his promise, have received Divine aid in their teachings. They must have spoken as the Holy Spirit gave them utterance. Any one who will compare the Epistles in the New Testament with the Acts of the Apostles will be convinced that we have in those

Epistles the apostolic teaching and preaching. We have, then, an undoubted right to say that we have in the Epistles the filling out of the Christian doctrines which Christ promised to his disciples. This work was to be performed by the Spirit because the disciples were not able to understand the entire range of the doctrines before the sacrificial death. If we accept the parts of the New Testament now spoken of as from God, we must accept the Old Testament as from Him. Paul ascribes it to men taught of God. Christ treats the Jews of his own generation as incompetent to understand the Bible, of course incompetent to write it; yet treats them as the true successors of their fathers. It is not possible to believe that Christ considered the Bible to be the product of the Jewish mind of any age. He treats it as a book consisting of instructions, rebukes, warnings sent from God to his chosen but wayward people.

If the Old Testament, as a whole, came from God, it is easy to infer, with Tholuck and others, that the entire New Testament proceeded from the same source. I give this, not as the only line of argument that leads to a belief in the inspiration of the Bible, but as a convenient one. I have had no reference here to questions relating to the canon of the Scriptures.

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XII.

I shall answer the last part of the question, or why, first, because if the fact of inspiration be established, the manner, or how, is of subsidiary importance. If it be once proved that the Scriptures are the Word of God, the failure to be able to explain satisfactorily how they are so cannot set aside the fact.

I. I believe the Bible is the Word of God from its

effect and from its character. "By their fruits ye shall know them."

1. No book has so moulded society for good as the Bible. No book has given the peoples who have come under its sway such vitality. The gospel delivered to the eleven has had such power of conquest, morally and spiritually, that now, according to Professor A. J. Schem, nearly half of the world's inhabitants are under Christian governments.*

Even the Jews, who build on the Old Testament alone, are the miracle of history in their vitality and their promise for the future. This is undoubtedly in accordance with God's purpose, but the means through which it has been effected has been through a belief and practice of the old covenant. The Jews exist to-day as leading powers among many of the nations whither they have been scattered, because during more than twenty-three centuries they have recognized the Old Testament Scriptures as the Word of God, and have regulated their lives according to their principles.

Much is claimed for Mohammedanism as a great missionary religion. Some are so blind as almost to consider it a rival of Christianity in this respect;† but Mohammedanism largely owes its existence and its progress to that which it derived from Judaism,—to the grand principle of monotheism which it has received from the Old Testament Scriptures.‡ It is this more than any other feature which makes it a missionary religion at the present day.

* *Christian Work in New York*, 1888, p. 119: "He reports the population of the world at 1,396,752,000 souls, of whom 685,459,411 are under Christian Governments, and 711,383,589 under non-Christian governments."

† Cf. R. Bosworth Smith, *Mohammed and Mohammedanism*. New York, 1875, p. 50 ff.

‡ Cf. Kuenen, *National Religions and Universal Religions*. New York, 1882, pp. 26, 27, 30, 57.

These considerations in a general way seem to show the effects of the Bible as seen in Mohammedanism, Judaism, and Christianity.

Whatever may be said of the ancient civilizations, there can be no question that that of ancient Israel, which has its roots in old Testament teaching, with all its failings, was incomparably the best. Those of Assyria, Egypt, Babylonia, and Phœnicia cannot be compared for a moment with that of ancient Israel.

There is certainly no book that exerts such transforming power to-day as the Bible, when brought home by the faithful preacher, with the power of the Spirit, to the vicious classes in our land and the lowest heathen in foreign lands. Our civilization, devoid of the restraints of Bible teaching, inoculates the Sandwich Islander with a dry rot, drugs the Chinese with opium, and makes the African a slave of men. But our Bible transforms whole populations. It makes good Christians out of the cannibal Fiji Islanders; it completely changes the drunken and profligate in our own land, and lifts them into positions of usefulness and influence. Now a book that has such effects must be the Word of God.

2. There is no book which can lay such claims to being a Divine book. This clearly appears from admissions and positive statements of those who have devoted their lives to the study of the sacred books of the East, and especially from the view of every unbiassed and sympathetic student of the Scriptures. Max Müller admits that "readers who have been led to believe that [these sacred books, the Vedas, &c.] . . . are full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes."* He further adds: "It is but natural that scholars, in their joy at finding one or

* *The Sacred Books of the East.* Oxford, 1879, vol. i., p. ix.

two fragrant fruits and flowers, should gladly forget the brambles and thorns that have to be thrown aside in the course of their search.”*

While this is negative testimony, Sir Monier-Williams, who has spent his life in the study of these books, has spoken strongly of the incomparable superiority of the Scriptures.†

There is, indeed, an effort among students of comparative religions (*e.g.*, Tiele, Müller, &c.), and of the Old Testament (*e.g.*, Stade and others) to explain the Bible on naturalistic principles, and to show that it is not the product of the Divine mind, but rather of human minds gradually rising from the grossest superstitions of fetishism and animism to the sublimest conceptions of God and immortality. But such a theory does not account for the Bible. It leads us simply to the place where there is a great gulf fixed between human superstitions and Divine revelation.

Certainly one idea runs through the sixty-six books of the Bible from Genesis to Revelation, embracing a period of more than twelve hundred years, one Spirit animates it. It is the idea of the redemption of man, through an individual, a family, a people, and finally through the God-man.

II. In determining in what sense the Bible is the Word of God, we ought not to adopt an *a priori* method. If we do, we are liable to be led astray. According to such a theory, we may hold a mechanical or verbal or plenary hypothesis of inspiration, and may find that it is not sustained by the facts. Our theory should be determined by an inductive method. But whatever this may be, with the evidence that we have that the Bible is the Word of God, as demonstrated by its character and effects, no army of scientists or critics,

* *The Sacred Books of the East*. Oxford, 1879, vol. i., p. x.

† *The Missionary Herald*. Boston, 1887, p. 305 ff.

however destructive, can shake our belief in the inspiration of the Scriptures. We do not need to put our fingers into the print of the nails of Scripture or thrust our hands into its sides; our evidence is what we have seen and experienced of its power in the hearts of others, as well as in our own.

Perhaps it is enough to say of Scripture that it possesses an essential inspiration. It is nowhere said in Scripture that it is infallible in matters of science, and in the details of history and chronology; but that it is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (2 Tim. iii. 16.) It was not designed, then, that the scientist should go to the Bible for ultimate science, although I do not imply by this that it is not in agreement with the established facts of science; it was designed that saving truth should be conveyed in the language of the people, so that it could be readily understood.

We may, indeed, rejoice in the many confirmations of the accuracy of Scriptural statements in other matters, but we ought not to establish tests which the Scriptures do not themselves establish.

In all questions of ultimate duty and destiny, the Bible, in the light of the New Testament, is to be our unfailing guide, and we are to know no wisdom beyond its positive revelations and the principles which it inculcates.

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